A DISCOVERY,

OR

CERTAINE OBSERVATIONS,

CONCERNING

The crafty and curſed Proceedings of the Conſpirators, or Rebbells of ENGLAND, againſt their owne King, Queene, Church, Government, then eſtabliſhed; *Towit* 1639. And the Liberty, Peace, Fafety, & Quiet-Beeing, of that our Nation, and other Kingdomes thereunto belonging.

By whom the People of other Nations have beene alſo Cheated and Troubled.

Obſerved by J. M.

Whoſe Hart hath for many yeares together mourned in ſecret, for the Calamity by the ſayd Rebbels, brought vpon his owne, and other Nations.

1. Samuel Chap. 15. verſ. 23.

Rebellion is as the ſinne of witchcraft.

They are incloſed in their owne Fat: with their mouth they ſpeake proudly, *Pſal.* 17. 10. They are waxen Fat: they ſhine, yea, they over-paſſe the deeds of the wicked: they judge not the cauſe, the cauſe of the Fatherleſſe, yet they proſper: and the right of the needy doe they not judge. Shall I not viſit for theſe things, ſaith the Lord? Shall not my ſoule bee avenged of ſuch a nation as this? *Ierem.* 5. 28. 29.

Printed in the yeare 1657.

and disposed of for the Benefit of the said Lord *Halifax*.

V. Whereas there is not any thing that so much Conduceth to His Majesties and the Nations Honour and Safety, as the due Ordering and Managing of the Kings Treasure and the Publick Revenues; for the Receiving and Issuing forth of which, the Wisdom and Policy of this Nation has provided and appointed several and distinct Officers with Beneficial Salaries, in Order that they may be a Check to each other, and that no Loss may accrew to His Majesty or the Publick, by the Corruption, Unskilfulness or Negligence of any particular Officer; yet he the said *Charles* Lord *Halifax*, being one of the Lords of the Treasury, when by the death of the Honourable Sir *Robert How*- [illegible] of the Auditor of the

V. To the Fifth Article, the ſaid Lord *Halifax* Anſwereth and ſaith, He believes it to be true, That the due ordering and management of the Kings Treaſure and Publick Revenues conduceth very much to the Honour and Safety of His Majeſty and the Nation, and that there are ſeveral diſtinct Officers with Salaries, for the better Receiving and Iſſuing forth of the ſame, and that are Checks upon each other, to prevent any Loſs to His Majeſty, or the Publick; and the ſaid Lord ſaith, True it is, He was one of the Commiſſioners of the Treaſury, when by the Death of Sir *Robert Howard*, his Office of Writer of the Talleys and Counter-Talleys, commonly called Auditor of the Receipt of Exchequer, became vacant, and

Profits of the ſaid ſeveral Offices, which by the Conſtitution of the Treaſury are manifeſtly inconſiſtent, and never were or ought to be Truſted in the ſame Perſon; the making and Procuring of which ſaid Grant by him the ſaid *Charles* Lord *Halifax*, as aforeſaid, was a manifeſt Violation of the Eſtabliſhed Courſe and Conſtitution of the Exchequer, a Breach of his Truſt, of Evil Example, and Tending very much to the Great Loſs and Prejudice of His Majeſty and the Publick, by opening a way to all manner of Corrupt Practices in the future Management of the Revenues.

es, humbly inſiſts was lawful for him
he to do; and ſaith, his ſaid Brother
nt, duly executed the ſaid Office, till
be after the ſaid Lord had left or laid
he down, by His Majeſties leave, his
id Places in the Treaſury, and then,
rd and not before, his ſaid Brother Sur-
ni- rendred the ſaid Office, and the ſaid
ed Lord obtained a Grant of the ſame,
x- as he conceives was lawful for him
of to do; in all which Proceedings
ry nothing was done by him the ſaid
ju- Lord, as he is adviſed, in violation
ck, of the Eſtabliſhed Courſe and Con-
of ſtitution of the Exchequer, or to
la- the Loſs or Prejudice of His Majeſty
or the Publick; and ſaith, he does
not know or believe, That the ſaid
ſeveral Offices, as they were execu-
ted, were in their nature inconſiſtent
with one another, and is very ſure
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humbly inſiſts was lawful for him to do; and ſaith, his ſaid Brother duly executed the ſaid Office, till after the ſaid Lord had left or laid down, by His Majeſties leave, his Places in the Treaſury, and then, and not before, his ſaid Brother Surrendred the ſaid Office, and the ſaid Lord obtained a Grant of the ſame, as he conceives was lawful for him to do; in all which Proceedings nothing was done by him the ſaid Lord, as he is adviſed, in violation of the Eſtabliſhed Courſe and Conſtitution of the Exchequer, or to the Loſs or Prejudice of His Majeſty or the Publick; and ſaith, he does not know or believe, That the ſaid ſeveral Offices, as they were executed, were in their nature inconſiſtent with one another, and is very ſure His Majeſty or the Publick were no ways prejudiced by the [illegible]

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BRITISH

To the Beloved, Diſcreet, and underſtanding Reader.

SIR, *and* SIRS;

MAY it pleaſe you with patience to Read, and conſider according to wiſdome: and bee not raſh to judge, condemne, nor cenſure, as ſometimes the humor and cuſtome of ſome is to doe: euen by my betters.

As it ſhall pleaſe God to permit, give your ſelves convenient time with deliberation, to ſcanne and marke what you read: not only for what followes in this ſmall pamphlet, but for what it ſignifies, or further aluds unto: which doth conſiſt of matter beyond the expreſſion of any mortall man, as of himſelfe. And though I doe moſt humbly confeſſe, that I have neither the head nor the mouth of the Learned, much leſſe the Tongue of the Eloquent: neither hath my breeding beene ſuch, as to make mee ſo capable for ſuch a buſineſſe, as ſome other men. And however my infirme and weake diſpoſition is knowne, and ſeene to the world, or to many as wel as to my ſelfe, yet it is poſſible, by the gratious aſſiſtance of God Almighty, that, though this little Booke comes to bee produced vnto the veiw of the world, by ſo weake an Inſtrument from whom it is not expected: yet I haue ſome reaſon to conceave a poſſibility, and that by the providence and power of God, that not onely the wary Reader, but alſo the Learned may finde ſome thing in it, worth their notice. Though it doth not follow, that I ſhall bee fully underſtood at the firſt reading of it. And this I doe mention from mine owne experience, when I haue read the workes of other men.

SIR, and SIRS, This may bee intended for ſome ſuch as doe holde, or haue held little or much with Theefes and Murtherers; who by diſguiſing them ſelves, haue not beene rightly knowne to bee what they are: and it would be labor in vaine for to perſwade thoſe, who are reſolved to cleave vnto them, though the ſaid Conſpirators have caſt away the feare of the Lord: as may bee well ſeene by their continuall preſumption, flattering, reveylings, purgery, blaſphemy, witchcraft, and what ſo ever poſſible can be worſe. For their diſpoſition is to delight in miſchief as well as to flatter themſelves with the ruine of others. 2. The deſperate condition, the Rebbels of England have brought upon them ſelves, doth require them to perſiſt, or continew in miſchiefe, becauſe it is contrary both to their nature, cuſtome,

and safety, and all the like of them: for to sease from doeing of evill, nor will they sease from seducing of al others, that they can possible prevaile withall, for to make them even like them selves, so long as they know of any righteous nation, who doth feare the Lord, and abhorre such guilt, unlesse they bee subdued: without which, not any Nation in all Europe, shall long have rest, unlesse any should bee found to bee like them selves; 2. Tim. 2. 26. *of whom there is litle likelyhood of escaping out of the snares of the divell: or as litle hope as for a Woolfe to become a Lambe. As I have had more then ordinary Reasons, to thinke almost twenty yeares together, and that to my exceeding great sorrow, and griefe of heart. And though some times I have hoped, by the helpe of the Lord, and from the Confidence of other men: that the Rebbels should have beene forced unto obedience, or unto some thing like unto equity. But in all this time, I never expected that the Rebbels would ever willingly yeeld vnto any thing that was righteous, just, or reasonable: because I constantly have had strong Reasons to the contrary, vnlesse they were thereunto forced.*

These things are Remarkable. First, *That they have hypocritically, contrary to their owne protestations, Usurped not onely the Crowne, and Revenues of the King, but the precious Life of the King himselfe, and many other worthy Persons, before and since, and that by secret formes of Petitions, framed by them selves in private, and cunningly set the people a worke by some of their owne Busi-bodies, to come vnto* Westmunster, *from and about* London, Ipswich, Buckingam-Schire, *and the like factious people, who in a clamerous manner came crying* Iustice! Iustice! *For those very things that the Conspirators before were resolved to doe:* namely, *for the taking away of the Lives and Estats of such, as were more blameless and honourable, then themselves, by a thousand degrees. And they have Pressed, Imprisonned, Banished and Murthered many thousands of their Equals at home and abroad: and they have made Warre with severall forraine Nations, without and against the consent of the King; and that by the helpe of that cursed Army of theirs, with which they compelled the Country, to maintaine against them selves: and how-ever they falsely pretend, to represent the Body of the Nation, as may appeare in all their Proceedings. Seeing all their Actions have beene contrary, and against the will and minde of the Body of the Nations, as may appeare by their unlawfull choyse of members, like themselves, contrary to the Countrys choyse.*

A DISCO-

A DISCOVERY,

OR

Certaine Obſervations, concerning the crafty and curſed proceedings of the Conſpirators, or Rebbels of England, againſt their owne King, Queene, Church and Governement, &c.

SIR, and *SIRS*;

MY Reaſons, why I, for almoſt theſe twenty yeares together, haue beene exceedingly deſirous to ſee a firme and a Righteous Peace betweene *the Kings of Spaine* and *France*: which, to my comefort, the *King of Spaine* hath often, and erneſtly deſiered. And ſo hath his *Holyneſſe* this preſent Pope: who vnder God, is unto both Kingdoms, *a Righteous Judge*, *A faithfull Stuard*, *A Loving*, and *A tender-harted Father*. Who vnder God, and in the behalfe of God, his *Heauenly Father*, doth very much deſire the comfort, Peace, and Saffety of them both, they being two, of the moſt honorableſt Kingdoms, of all the world: and the ancienteſts for Chriſtianety. I.

My *Second Reaſon* is, that ſeeing both Kings, doe as juſtly poſſeſſe, each King his owne Crowne, as any in all the world; and therfore it is needfull, and high time; that all ſtryffe, difference and contention, that is betweene them, may happyly ceaſe, and that godly Loue, and a bleſſed, and continuall Vnion, might bee obtained betweene the two Kingdoms afore layd. And ſo much the rather, becauſe the enemies of them both, and of all vnfained Chriſtians, doe ſtrive with all their might, and pollecy, to hinder it. II.

Thirdly; Becauſe it would bee matter of gladneſſe, and great joy of harte, vnto all the people of God; to Liue peaceably, and quietly in all Godlyneſſe, and honeſty, which is acceptable in the ſight of God our Savior. III. 1. *Tim.* 2. 2.

Forthly: Becauſe it is good, and acceptable in the ſight of God our Saviour: Who will haue all men to bee ſaved; and to come vnto the knowl. g of the truth. Neither can the Spirit of God, nor the hart of the Pope, bee more greeved then when their Children Aſſociate themſelues, with evill Contentious men. *Therefore greeve not the holy Spirit of God, by which you are ſealed vnto the day of Redemption.* IV. 1. *Tim.* 2. *verſ.* 3. 4. *Ephe.* 4. 30.

1. *Cor.* 14. 33. For God is not the God of confuſion, but of peace. Wherefore, SIR: my hart doth humbly pray your Majeſty; to propound Reaſonable Conditions of peace, to your owne *Vncle*, the *King of Spaine*; and to all other Chriſtian, and Righteous Princes: who deſier to liue at peace with you. And that, for to prevent the ſhedding of Chriſtian, and Innocent blood, in time to com. Thereby you ſhall exedingly obleage al Chriſtian, and Righteous Princes, and People; that liue in the feare of God: but eſpecially, your owne Couſin, the King, and his ſubjects of great *Brittain* and *Ierland*, who are greatly opreſſed by the Impudence of a generation of Rebbells, and hyppocrits. And alſo the *Duke*, and the *State of Venice*, whoſe indeavour hath allwayes beene to liue in amity, and frendſhippe with the Kings, and Nation of France: who is in great danger of an enemie that is much too mighty for them. Wherefore SIR: if it may pleaſe your Majeſty, by a ſpeedy ceſſation, from all hoſtillity of both ſides; by which means, you will bee the better able upon occaſion, to withſtand your ſecret enemys; as alſo to helpe your beſt Friends, in time of neede: namely, your *Cuzen*, the King afore ſayd, and his ſubjects: whoſe diſtreſſed Eſtate, and Condition, hath beene greevous to mee, and to divers others, theſe many yeares. Likewiſe, the *Duke*, and the *State of Venice*, ſhall the better obtaine helpe, in their great diſtreſſe from your Majeſty, or ſome other *Chriſtian Princes*; or elſe, by Reaſon of the peace a foreſaid, the ſaid State ſhall obtaine the more honourable, and ſpeedy peace, with that enemy, who otherwiſe will bee too mighty for them.

Neither can that at all bee good, or ſafe for your Majeſty, nor your ſubjects, nor any Chriſtian Prince. Neither can I poſſible thinke of any other perſons, who under God are more Indifferent, Juſt, and Impartiall Mediators, Compoſors, of all manner of differences, or any greevances, betweene ſuch Chriſtian Princes, as your Majeſty, and the *King of Spaine*: or the like of you, then the *Popes Holyneſſe*, who is (vnder God) undoubtedly, for all ſuch Princes and people, as both You, and your Subjects are.

And for oft I know, for all other who are unfained Chriſtians, even as a carefull, and a naturall Father for his owne Children. And therfore an able, emenant, and righteous Judge, fit for ſo waighty and neceſſary Imployment as that is.

Becauſe he is one that feareth God, and hateth covetouſneſſe, who, in Gods behalfe, and in the place of *Moyſes*, will provide reaſonable, and able men, as in Exodus, chap. 18. verſ. 21. 22.

And for the removing of all ſuſpition and ſcrupell, the ſaid Pope, being of late yeares *Nuntius*, for the late Pope at *Munſter*: and by his great abillities, and his Loue vnto Equity, through Gods aſſiſtance, made, and occaſioned ſuch an agreement betweene the *King of Spaine*, and *the Lords the States Generall*, of the *Vnited Prouences*: as that neither parties doth complaine,

plaine, but rather thanke him. And that becauſe hee knows, that hee doth not *Iudge only for man*, but *for the Lord: who is whith him in Iudgement.* 2. *Chron.* 19. 6.

With whome there is no reſpect of perſons, nor iniquity with the Lord our God: nor taking of gifts, for *the gift doth blinde the eyes of the Wiſe.* And though I humbly ſhow my weake Iudgement, in that I conceave, the *King of Denmarke*, and the *State of Venice*, to bee emenent, and indifferent Iudges, which are needfull for ſuch waighty affaires: neither of them having any more Relation to your *Majeſty of France*, then to the *King of Spaine:* or to bee ſure, his *Majeſty of Denemarcke*, hath no more Relation vnto the *King of Spaine*, then hee hath vnto your Majeſty, but rather leſſe of the twoo: yet I remember, that when the late difference was betweene the *Lords the States Generall, of the vnited Provences*, and the *Vſurpers of Engeland:* they choſe for theyr Arbitrators, the *Lords of Switſcherland*, the *Lords of Geneva*, and of the *Kingdom of Sweaden;* and therfore I humbly preſent unto your Conſideration, and the Adviſe of your moſt honourable *Privy Counſell*, together with the Advice of your moſt Graue, Learned, and Reverent Cleargy: whether the *three Spirituall Electors of Germany*, bee not nutrall, and indifferent Iudges, for to giue theyr Adviſe and Aſſiſtance, in a buiſeneſſe, which concerns all Catholicks, in ſo high a nature: the *King of Spaine*, and *your Majeſty*, being both *Catholicke Kings;* neare neighbours, and neare of Kinne, he being *bone of your bone, and fleſh of your fleſh.* Deutro. 16. 19. *Iudges* 9. 2.

Why then will your Majeſtye bee the Laſt, that ſhall Reſolve vpon a happy Peace with the *King of Spaine*, (who is one of your beſt, and your neareſt Frends?) Peace being à thing pleaſing vnto God, and vnto all that feare him in trueth. It is no diſparidgment to any King, or Prince in the world: to follow the Example of *Abraham*, who was very Rich in Cattell, Silver and Gould: yet for peace-ſake, gave choyſe to *Loth*, his brothers Son; who was the meaniſt and the joungeſt man. Either to goe to the Right hand, or to the Left: which he pleaſed, in the 8. and 9. verſes of the ſame Chapter you haue it. 2. *Sam.* 19. *verſ.* 12. *Geneſ.* 13. *verſ.* 2. 7.

SIR: *Abraham* being the Eldeſt man, and the mightyeſt, might ſo much the better haue clamed ſome kinde of prehemenence: yet the cleane contrary appeares in *Abraham*, who was the firſt that prayed *Loth*, that there might be no ſtriffe betweene them, and that for theſe three Reaſons.

Firſt; his Loue vnto peace.

Secondly, becauſe the *Canaanites* and the *Perizzite*, were in the land; which was a people whom *Abraham* did not much Confide in: and who he was not willing, that they ſhould ſee ſtriffe betwene them two, who weare ſo neare friends.

And yet I doe hartely wiſh that you had not in you Lande for the moſt part, if not continually, thoſe who are farre worſſe vnto your Majeſty, and your beſt friends and Subjects then ever eyther the *Canaanites* or the *Periz-*

Perizzites where vnto *Abraham* in his dayes: I meane ſuch, as are ſent or employed by *Crumwell*, or the like of him, and for him: for to corrupt the mindes of your people, or otherwiſe to worke out theyr owne ends, who will cauſe trouble in your Kingdome at the laſt, and diſturbe your Majeſty, and ſuch as deſire to live in peace.

And *Thirdly*: becauſe they were brethern, that is to ſay, neare of Kinn: yet not neater of Kinn, then your Majeſty is vnto the *King of Spaine*. Wherfore conſider, whether it will not bee the honour, wiſdome, and ſaffety of your Majeſty, and your people, and the comfort of all good Chriſtians vpon the face of the earth, for to Imitate ſo good and ſo holy a man as *Abraham* was, by adhearing to peace with your neareſt and beſt friends, and with all Righteous Princes, States, and Cityes; that deſiers to be at peace with you.

2. *Chron. Chap.* 20. *verſ.* 7. *Gen.* 12. 7. *Gen.* 13. 4. *Gen.* 18. 17 19. 23. 24. 25. 26. 27. *To the end of the* 32. *verſ. Rom.* 4. 3. 9.

SIR: It will not bee hard to prove thoſe to bee the moſt eminent *Kings* and *Princes*, who are moſt in favor with the *King of Kings*; neyther was any in thoſe dayes in higher eſteeme with the Lord, then *Abraham*, who was, and unto this day is called *The friend of God:* becauſe in all things hee did that which was pleaſed to God: As I. By helping the oppreſſed against Vſurpers. II. By praying for the ſinfull Cities of *Sodom* and *Gomorra*. III. By obaying the Commands of the Lord, in being ready to offer his only Sonne *Iſaac*. IV. By buylding of Altars for the worſhip of God. V. By calling upon the name of the Lord. VI. In that hee beleeved the worde and the promiſe of God, which was counted vnto *Abraham* for righteouſneſſe: and therefore his earneſt intreating of *Leth*, for the preſervation and the continuation of peace betweene them, and their ſervaunts, was *Firſt*, becauſe the God of Peace doe delight in peace. *Secondly*, it ſeemes *Abram* conceaved it to bee both diſgrace and danger both to himſelfe, and to *Leth*, for to bee at ſtrife in the eyes of the Heathen, amongſt whome they then lived. *Thirdly*, becauſe they were Brethren, who ſerved one God, after one and the ſame manner, and ſo doth the *King of Spaine*, and your *Majeſty*. *Fourthly*, they were neere neighbours, and very neer of Bloude, and yet not neerer then your *Majeſty*, and the *King of Spaine*. SIR: a ſerious conſideration heerof, is moſt needfull, becauſe the Lord our God is worthy to bee regarded and honoured in theſe our dayes, as wel as he was by *Abraham* in his time.

SIR: it hath been yeare after yeare, great admiration and griefe vnto me, that the Kingdoms of *France*, and *Spaine*, who are of one Religion, one Faith, one Hope, of one minde, and of one Judgment, in matters concerning Salvation: and the God of both Kingdoms, *is the Lord of Heaven*, and not the God of Rebbells.

And yet notwithſtanding all this, ſuch lamentable Ruings of the people of both Kingdoms, to the deſtroying of ſo much bloude, and Treaſure, one of an other: And that to the extreame weakening and diſabeling

king one of an other? Seeing, it is not vnknowne to the Lords, Cleargie, and many other honourable Persons in your Kingdom; that all are not friends to the King, and people of France, who speake them faire: *Revel.* 2. It is as well of some which pretend to bee Christians, and are not: but by *vers.* 2. 9. their proceedings they rather seeme to bee of the Synagogue of Sathan. And it were to bee wished, that this sorte were not worse then some of those, which doe not professe them selves to bee Christians at all: and that in matter of fraud, deceat and violence, which the nations of *Portugall*, and of the *Vnited Provences* can wittnesse, as wel as the *King of Spaine*, and *Philip.* 3. his people: wherefore I say, *Beware of dogs: beware of evill workers.* *vers.* 2.

For *First*, those who hath donne so much mischieffe vnto their owne, and severall other Nations, by pollicie, and slite of hand; besides open violence: will in the short or in the longe, finde a tricke, to trouble you and your people: *First*, eyther by stirring vp some of your owne people, against your best friends.

And *Secondly*, against your owne Person; and so cause Noble, and other Innocent bloud, to be shed in France, like as them selues, by the helpe of their wicked Army, haue done in England.

And I am of the minde of the Prophet *Jeremiah*, who sayd, *If a blacke More can change his skinn, or a Leopart his spots; then may they doe good, who are accustomed to doe evill.* It seemes that it was falsely sayd of the Apostell *St. Paull.* and some others: that they sayd, *Let vs doe good, that euill may come of it.* *Jerem.* 13. 23. *Rom.* 3. 8. I wish that this may not bee truly sayd to bee the practise of *Oliuer Crumwell*, and some of his adherences.

SIR: It was the folly of *Nahash*, to bee so vnreasonable, as to require the Right eye, of every man in *Jabesh Gilead*, as a Reproch, insufferable vnto *Israël*: which stird vp in them such a spirit, that the wholle Army of *Nahash* was so overthrowne and scattered, that two of his men, could not bee seene to gether. And therefore, it will bee honourable for your Majesty, and your most faithfull Counsell, before God and the world; to incline vnto peace, vpon resonable Conditions, such as may with honour bee granted: that it may not bee sayd, that the *King*, & the *Kingdome of France, is the cause of trouble & terror vnto all good Christians* (who gladly would liue at peace). Wherefore your Majesty, & your *Honourable Councell*, and *reverent Cleargy*, may bee pleased, speedily to separate your selues from such an evill generation, in whom is neither feare of God, love of Equity, nor of Christianity. And *Saul* sayd vnto the *Kenites, Goe, depart, get you downe from amongst the Malakites, least I destroy you with them: for you showed kindnesse to all the Children of Israël, when they came vp out of Egypt.* So the *Kenites* departed from amongst the *Malakites*: & *Saul* destroyed the *Malakites*, for the cruelty which they had done long before, according to Gods owne commaund.

1. Sam. 11. 2. 11. *Numb.* 16. 24. 25. 26. 27. 30. *1. Sam.* 15. 6. *Vers.* 7.

From whence your Majesty, and all the good People, may bee gratiously pleased for to observe, that it is very dishonourable and dangerous

for a Righteous *Prince*, *King*, or *Nation*, to bee in Company, or Combination, or Alliance, with euill doers: who are so desperately wicked as the
Jer. 17. 9. Rebells of Engeland, who by theft, murther, perjury and falsehood, doe
Jer. 5. 28. over-passe the deeds of the wicked. *They are waxen fat, they shine, yea they over passe the deeds of the wicked. They judge not the cause of the Fatherlesse:*
Vers. 29. *yet they prosper. And the Right of the needy, doe they not judge. Shall I not visit, for these things, saith the Lord? Shall not my soule bee avenged of such a nation as*
Vers. 30. *this? A wonderfull and horrible thing, is committed in the Land; the Prophets pro-*
Izra 10. 3. *fecy falsely, and the Priests beare rule by their meanes, & my people loue to have it so.* To wit, *Crumwel* and his Army, who lives vpon the ruyne of others.

Izra tooke speciall notise of the Counsell of those that trembled at Gods Commandement: And the Prophet *Isaiah* bid them, *Heare the word*
Isai. 66. 5. *of the Lord, that trembled at his word.* And in the 2. verse of the 66. of *Isaiah*, God saith; *But to this man will I looke, euen to him that is poore, and of a contrite Spirit, and trembleth at my word.* Which I hope your Majesty, and all your good People of *France*, will doe: and not like *Crumwell*, and his *Company*; who haue seduced and deluded many of the people of *Eng-*
2. *Chron.* 28. 6. *land*; and caused them *to forsake the Lord God of their Fathers.* As for *himselfe*,
1. *Sam.* 2. 12. and the rest of his *Leaders*, who are Arch-Rebells, it seemes they are the *sons of Beliall*, or, *like the sons of Ely, who know not the Lord.* Wherefore I
Numb. 31. 16. counsell your Majesty, to take heed in time, least they lay stumbling blocks in your way, as *Balaam the Sorceror* was vnto Israëll. *Balaam* taught,
Revel. 2. 14. *Balac* to cast a stumbling block before the Children of Israëll, to doe that which offended God: for which they were punished. Therefore Remember: *O King, and people of France*, and all others, high, and low, at home and abroad; whose hope is in the God of trueth: and that doe tremble at his word. Remember what *Balack*, King of *Moab*, consulted; and what
Micah. 6. 5. *Balaam* answeared: *that you may Remember the Righteousnesse of the Lord.* Consider seriously the mallitious councell of *Ahimphell* to *Absolom*, to an vngratious Son, against so good and so Godly a Father, as King *David* was: who contrived a difference so foule; even past hope of reconcilement:
2. *Sam.* 16. 21. purposed to make the King out of measure odious vnto all his people: by defiling his Fathers Concubines, in the sight of the Son, that all might see it; with an intent to make *David* to abhorre *Absolom*; and that all Israëll might deride *David* beyond all possibillity, or hope of any agreement.

So have the Rebbells of *England* sought by all meanes possible, to make the people abhorre their Gratious King and Queene; and such others as were faithfull in the Land, and more Noble, and Righteous, then any of the sayd Rebbells. How that they devised wicked devises, not only to smite with the tongue the King and the Queen; but also the Lords of *Canterberry*, *Strafford*, *Caple*, and many others: who had done no wrong to
Jerem. 18. 18. King nor people, but their duty onely, to which they were inioyned by the Law of the Land. Then sayd they, *Com, let vs smite him with the tongue*,

and

and let vs not give heed to any of his words. I had almoſt forgot the behaviour of that Generation of *Seperats*, towards the *Duke of Buckingham*, *and his mother*: with *Doctor Lambe*. I am loath to foule ſo much paper, and trouble the Reador with ſo many Lyes as they deviſed, and devoulged for many yeares together, both within and without the *Kingdom of England*, purpoſly, to make all people to abhore them, becauſe it pleaſed God to give the Duke favour in the eyes of both the late Kings of England. In ſo much, that I my ſelfe hearing daily the extreame ſlaunders, which was contrived and broached againſt them, by theſe foule-mouthed and ſhamleſſe people; was almoſt perſwaded, that it was true that was reported of them: and I I was ſo farre deluded, that I thought, that whoſoever ſhould deſtroy them, would doe God and the Country good ſervis. But afterwards, I came to vnderſtand, that it was nothing elſe but the mallice of ſuch, who had ſeduced many young, and other people, vnto divers ſects, or newe and ſtrange Religeons, by the helpe of whom *Cromwell*, and his *Conſorts*, hath murthered many who were blameleſſe and harmleſſe of ſeverall degrees of people, both by Sea and Land: who were without rebuke, in the middeſt of a perverſt generation; who did ſhine as lights in the Land, and after that the *Duke* and *Lambe*, were tyrannically murdered by lude fellows with wicked hands, withont any forme of Judgement. Next they fell vpon the *Biſhop of Canterberry*, with intollerable back-bitings, and Revileings, ſaying, *Firſt*, *That he did intend to make the Land Popiſh. Secondly*: *That he could not preach himbelfe. Thirdly*: *That he perſecuted Godly Miniſters*: becauſe it was his office to puniſh ſuch as ſtird vp the people to rebellion. *Fourthly*: *That the Pope had ſent him a Miter from Roome*: which the Conſpirators (it ſeems) had made them ſelves, & pretended they found it in a ſhippe, at the *Cuſtomhouſe at London*: ſo reporting it that there was an agreement betweene the Pope and him, that he ſhould Raine as Pope in England. *Fiftly*: when they cauſed him (without any Law or Juſtice) to be apprehended, in the time of the ſecond Parlement, as they called it: that they might collor theyr owne mallicious deſignes againſt him: they pretended, that he did indeavour to make his eskape: vnto that end hee had a ſuit of Freez brought him, that thereby hee might the better eskape, without any notice being taken of him. *Sixtly*, that the ſayd *Lord Biſhop of Canterberry*, did accuſe the *Lord of Strafford*: who was alſo a priſonner, and whom alſo they did intend to murder, that the ſayd *Earle of Strafford*, *Lord Liftenant of Ireland*, was the cauſe of drawing the ſayd *Biſhoppe* into his troubles. And that the ſayd Earle ſhould ſay, *That the Biſhop, was the cauſe of his troubles*. And that one, or both of them, ſhould curſe the day that ever they knew one another; and that in reveyling tearms, they ſhould accuſe one the other, as it was reported by the Conſpirators or their Adhearence. Theſe notorious ſlanders, they have not bene aſhamed for to bring, or to let come in print; for to make thoſe innocent perſons exceeding odious to all people;

Phil. 2. 15.

Act. 2. 23.

I.

II.

III.

IV.

V.

VI.

ple, to the end that few, or none ſhould queſtion the cauſe, or the Reaſon of theyr taking away theyr lives. But theyr deſigne was onely to murder them, becauſe they were faithfull to God, the King and the Country; each in his ſeverall places, whereunto they were lawfully called. Being both men of exellent Learning, and Wiſedom, courageous, not fearing the perſons of the mighty. They were men, fearing God, and ſcorning Bribes. I obſerved that one of the greateſt cauſes of the inveterate mallice of his enemies againſt him, next vnto his, being an enemy vnto rebellion: was, that hee would not ſuffer the meanor ſorte of people to bee oppreſt by the mighty: and which were vnder his Goverenement in *Ireland*.

Levit. 19. 15.

Exod. 18. 21. 22.

I. *Firſt*, theyr blood-thirſty, and tyrannycall proceedings againſt the ſayd EARLE, when he was tryed for his Life, doth apparently ſhow their prepared, and abhominable deſignes: *Namely*: a fixt and a firme reſolution, ſecretly within them ſelves, by force to take away the Life of the *Noble Earle*, without any regard vnto Juſtice, Law or Equity, which ſhowes the doge-like mallice of the Rebbels, againſt that worthy Perſon, who was preferd to a place of Quallity, Truſt and Power; who was both willing and able to reſiſt the develiſh Rebellion, then intended by the Conſpirators againſt the King and his Subjects: as appeares by one that was convinced of Pergery: that came as a witneſſe againſt the noble Earle.

II. *Secondly*, they pretended to convince this Earle of ſome crime: by the teſtimony of only one witneſſe, who was knowne to bee his profeſt enemy. Which is contrary to the Law of God, for it is ſayd, *at the mouth of two or three witneſſes he only ſhall die that is worthy of death, but at the mouth of one witneſſe no man ſhall die*.

Deut. 17. 6.

III. *Thirdly*, after they were ſhamefully worſted in theyr accuſing this Noble Perſon of hygh Treaſon, ſeeing they could prove no Treaſon at all againſt him.

IV. *Fourthly*, after the cloaſe of the proſſes, or his charge, given in before: they alleaged three new Artickles againſt him, with vnhuman Importunity, to have the Earle preſently to anſwere vnto them: without any time to bethinke him ſelfe; though by Reaſon of the infirmety of his body, and his ſpirits being much ſpent by pleading by way of anſwere vnto theyr accuſations againſt him: did earneſtly deſire ſome few dayes time, to bethinke him ſelfe: which the Lords of the Vpperhouſe thought to bee but Reaſonable, yet nothing would content theſe ſhameleſſe fellows, but a preſent anſwer from him.

V. *Fifthly*, the Ignorant people, being by falſe Reports, Inveteratly ſet againſt him, by whome he was accuſed; that he cauſed a Horſe to bee ſtolen, and after that, hanged the man that bought him, becauſe he might injoy his Eſtate after his death: which thing proved ſo foull againſt them ſelves, that they did not ſo much as mention it at the Barre.

VI. *Sixtly*, they ſtird vp baſe and unruly Raskalls, not onely for to Importune,

tune, but to compell *the Lords of the house of Peares*, to pas a Bill, for to take his life, without Law, and contrary to Law, and against the will of the Lords. Offering violence to theyr persons, in case they would not graunt it; notwithstanding they found nothing against him worthy of death: which the Lords fully declared.

Seaventhly, when the Bill was past, it was still by the Law of the Land; in the power and choyse of the King, to signe the Bill, or not. His Majesty having also declared; that he found in the sayd Earle nothing that touched his Life justly; and the Conspirators supposing the King would by no meanes be prevailed with all to signe the sayd Bill: they gave out words presumptiously; that in case hee would not, they would pull downe the Tower of London, where the sayd Earle was Imprisoned, and teare him in peeces. VII.

This ruyd multitude, being set on by the slye and secret Conspirators; came tumultuously vnto the Kings Court: and forced them selves in, whether the Porter would or not, and sayd, That they would have no Porter at all there, but would speake with the King, when they pleased: the like was never knowne before. VIII.

They prest so hard vpon his Majesty, neyther would they leave him, vntill he was forced to promise them, that hee would advise with the Bishops, and then signe the sayd Bill: Nor durst the Bishops advise the King to the contrary, for feare of being murdered them selves. I thinke they were threatened too: to that purpose. IX.

I have within my selfe, more then ordinary Reason, to thinke that if his Majesty had not signed the sayd Bill (which was contrary to the Law of God, and the Nation; and against the Kings owne conscience:) then he had beene murdered at that present time, or shortly after. X.

Neither were they yet contented, because that they see, that what they had donne displeased the King, and the Lords of the house of Peares; to see so Noble and so Innocent a person to loose his Life; as the sayd *Earle of Strafford* was: contrary to Law and Conscience. Therefore this theyr impudence, brought a necessety vpon them selves; to have murdered the King: had he not departed from London when he did: and yet they blamed him becaus hee departed.

This is the Reason, that the Precedences and Princes of *King Darius*, sought occasion against *Daniell*: becaus God gave him wisedome, and an excellent spirit was found in him: and therefore the King thought for to set him over the whole Kingdome; wherefore, like *Balaam*, his sayd enemyes conspired to make him cast off his duty to God, or to forfeyte his Life to the King, becaus that the Lord gave him favour in the sight of the King: who better deserved it, then the sayd Precedences or Princes. So becaus there was found in the *Earle of Strafford* so much *Courage*, *Wisdome*, *and the feare of the Lord*, as not to bee a Rebbell like his enemies, therfore *Dan. chap. 6. vers. 4. 5. 10. 12.*

they, like vnto the Princes of *Daryus*, ſought by all vnlawfull meanes their ſerpentlike heads could poſſible deviſe to deprive the King, and the Nation of England, of a Gentleman who was more *noble, able, honeſt*, and *Righteous*, then the beſt of them ſelves, only becauſe his workes were Righteous, & the Intentions of the Rebbells was then wholly or miſchiefe, juſt like vnto *Cain*, who was of that wicked one, and ſlew his Brother for no other Reaſon, but becauſe *his owne workes were evill, and his Brothers good*. They prepared a way to deſtroy *Daniell*, ſaying; *wee ſhall finde nothing againſt him, except it bee concerning the Law of his God*. And becauſe *Daniell* durſt not neglect his duty, and ſo breake his peace with his God: when he knew of the conſpiracy, contrived by his enemyes, who had prevailed with the King to ſigne it: he went into his houſe, and his windowes being open towards *Jeruſalem*, hee kneeled vpon his knees, three times a day, and prayed, and gave thankes before his God, as hee did afore time.

1. *Ioh.* 3. 12.

Dan. 6. *vers.* 5.

Vers. 10.

Heere vpon, *Daniell* was accuſed to the King by his ſayd enemyes, for breaking the Kings Decree; thinking therby to have taken his Life from him: Inciting the Law of the *Meades* and *Perſians*, which might not bee changed.

Vers. 12.13 14.15.16.

Whereat the King *Darius* was ſore troubled: but it proved to the deſtruction of the conſpirators them ſelves. From which I obſerve: that many times evill men, brings good men into great trouble: as appeares by the conſpiracy of *Hammon* againſt the Jews; which cauſed *Mordicay* to rend his Clothes, and put on Sacke-cloath, with Aſhes: and went out into the miſt of the City, and cryed with a loude and a bitter cry.

From whence I conceave it to bee a ſad, and a dangerous thing, for good women, and good mens daughtors, to be Married unto Rebbells; or into any Rebbellious famely: Becauſe oft times, beſides Bedding with thoſe, who are defilled with Theft, Lying, and many other crying ſinnes, likewiſe their being knowne to be gilty of ſhedding of innocent bloud; *to wit*, thoſe that are of ſuch famelye, come by that means, oft times to be deſtroyed; and theyr Wives and Children with them. *Ioſhua*, as it apears by *Akan* and his Children: who were ſtoned with ſtones, and burned with fire. So likewiſe *Dathan* and *Abiram*, periſhed with their wives, their ſons, and their little children: When the earth ſwallowed them up, and their houſes, and all that pertained unto *Kora*, went downe alive into the pitt: and the earth cloaſed upon them: and they periſhed, from among the congregation. So that all Iſraëll, round about, fled at the cry of them. And there came out a fire from the Lord, which conſumed the two hundred and fifty men, that offered Incence. Partly, becauſe they ſet them ſelves againſt *Moyſes* and *Aron*; whome it had pleaſed the Lord to ſet over them: as the Rebbells have done againſt the *King*, the *Biſhops*, and others of the *Clergy of England*. Therefore, it is needfull, that all good men,

Ioſuah. 7. 20.24.

Numb. 16. 27.30.31. 32.33.34. *Vers.* 35.

Take notice of this, O

ſeperate

ſeperate them ſelves from ſuch wicked men, as the ſaid Rebbells bee: According to the adviſe of *God*, and *Moyſes*, his ſervant. And the rather, becauſe the baſor ſort of their owne adheatance, doe take upon them the places of Miniſters: and thoſe that are the true ſervants of God, are deſpyſed, and rejected. And ſome ſlandered, impriſoned, and ſome of them murdered: with the cruell hands of Rebbellious Tyrants. And therefore, they can indure nothing, but what is contrary to ſound Doctrine: neyther will they indevor to know ſound Doctrine, but after their owne luſts, they heaped to them ſelves Teachers, who diſpiſe juſt Dominion, ſpeaking evill of Dignities, and of all others who are better then themſelves; and of other things, which they neyther know, nor vnderſtand. *Woe vnto them, for they have gon in the way of* Cane, *and ranne greedely after the error of* Balaam *for reward*. Who alſo will one day periſh in the like gainſaying of *Core*, without timely repentance, and amendment. It is not the meanneſſe of the perſons of the Rebbels that I meane, but the baſeneſſe of their behaviour towards *God*, their *King*, and *Contry*: nor yet of the mean quallety, of Groomes, Coachmen, Coblers, Souldiors, and the like: that I diſdaine at. But becauſe they preſume vpon that which belongs not vnto them: neyther are they in any meaſure fit for it. By reaſon whereof, the word, and the trueth of God, is deſpiſed, and ſlighted, which is preached by his owne Servants, who were thereunto lawfully called: who, like the faithfull, and holy Prophets of the Lord, deſiers to keepe a good conſcience towards God, in the diſcharge of their duty, which is contrary to the proceedings of the Rebbells. Therfore it is, that theſe conſeated, and buſie fellows are not onely allowed, but colleaged with all, by the Conſpirators; who had rather be flattered to hell, in their wickedneſſe, then to be juſtly reproved, by the true Meſſingers of God.

King of France, and beware in time. *Iſa.* 53. 3. 2. *Tim.* 4. 3. *Iude.* 7. 8. 9. 10. 11.

Hence it is, that ſo many are perſecuted and droveout of their livings, and out of their native country, and which is worſſe, divers for a lively-hood, doth ſuffer them ſelus to be perſwaded, to preach contrary to their owne Conſciences; without which they cannot ſubſiſt, nor be quiet in the Land, as the caſe now ſtandes.

Beſids all this, I have great reaſon to conceave, that ſome of the chieffe of the Rebbells of *England*, alſo ſome of *Schotland*, and ſome others elſe where. in which three partys, was ſignefied & comprehended the body and foundation of Rebbellion, before the Rebellion was knowne in the ſhape or likeneſſe of a moſt huge & mighty Cockatrice, having it ſeemes, ſome relation vnto the Prince of darkeneſſe: *To wit*, ſome foule ſpirit, powerfull in ſtrength, & wonderfully garded for his owne defence: full of ſubtilty, and evill intention, and it ſeems had ſome relation to one of thoſe great Dragons whereunto *Haman* was likened, which you ſhall finde mention made of in the Hiſtory of *Heaſter*, or vnto the great *Redde dragon*, that fought againſt *Michaell*, *ad his Angells*. Who, for deſeat, rage, mallice, and horrible

Mark. 9. 25 *Revel.* 18. 2. *Heſt.* 11. 6. *Revell.* 12. 7. 8. 9.

horrible miſchiefe is in a great meaſure immetated by the *Rebbells of England*: which, to the wonder of a great part of the world, ſhall by Gods gratious aſſiſtance, more fully apeare here after, yet notwithſtanding, the trueth of theſe Compariſons, whereunto I liken the *Rebbells of England*, yet theſe fellowes, like vnto proud *Senecharab*, who is termed *the great King of Aſſiria*, doe boaſte in an impudent manner, of their wicked and curſſed counIſa 36. 4. cell; and vſurped ſtrength for warre: can finde alſo a *Rabſhakeh*, full of bouldneſſe againſt their Souveraine Lord, and King, and many others of their betters. Who pretend, they doe not all this violence, without the Verſ. 10. Lord: that is to ſay, they pretend, that they Rebbell againſt their King, and deſtroy their Nation, in the behalfe of the Lord.

See their Serpentlike ſubtilty, reſembling exactly that of *Rabſhakeh*, when as hee ſaid, *Let not Hezekiah deceave you, for hee ſhall not be able to deliver you*. Neither are they leſſe blaſphemous then *Rabſhakeh*, in their ſeverall expreſIſa 36. v. 14. 15. ſions againſt God: as well as preſumptious and ſlanderers againſt their rightious King. Neyther doe they come ſhort of *Rabſhakehs* rule, and bouldneſſe, in ſtirring vp the people to Rebbell againſt their King: but they exceed him in this, that they compell, by force and violence, the people to Rebbell againſt their lauwfull and righteous King.

Nay, the Traitors of England, doe not only abhorre, and ſcorne all thoſe, who doe offer to mention, that by the helpe of God Almighty, the King of England, and a righteous government, ſhall be againe reſtored: but they pretend it high treaſon for any man to ſay ſo, and vpon this account, they murder many of the Kings ſubjects, who are more Noble and Righteous, then themſelves

Neyther in theyr beſt diſcourſes, will they *bee aſhamed to ſay; Beware, leaſt the King deceave you, or any body for him*, ſaying, *the Lord is able, and will reſtore vs to our native country*, and *with our neygkbour nations*. All whome hath beene wonderfully cheated, and abuſed by the hypocriticall ſhifts and fraud, of a generation of Jugglers.

Neyther will they want braſon and whorelike faces, to ſay to other honeſt men, who are not vnder theyr power or Juriſdiction; *Bee not yee deceaved, to thinke that the Lord ſhall reſtore againe* Charles Stuard, *to the Crowne, and Kingdom of England: ſeing wee have conquered it, and wee have forced the PorIſa. 36. 18. 19. tugall, and the Hollanders to doe what ſoever wee pleaſed: and where is the Lord, that ſhall hinder vs?* And, *who are the Gods of all theſe Nations that have deliver-*1. Sam. 22. 23. *red their Lands, theyr Goods, and theyr Shipps, from being taken and ſpoiled by vs?* Or, *theyr men from the edge of our ſword?* Wherefore conſider this, *O King, and Nation of France*, and all other good people, both hygh and low, at home and abroad, in whome is eyther courage, councell for warre, or the feare of the Lord; leaſt that curſe come vpon you, which came vpon Judg. 5. 23. *Meroz* by the *Angell of the Lord*: not for any act that *Meroz* had donne, but becauſe the inhahitants of that city, did not come forth, to the helpe of the

theLord, againſt the mighty. This was a double & a bitter curſe, becauſe the Righteous God, doe count him ſelfe to be ſlited, when men doe forbeare, or withould their helpe from thediſtreſſed in time of neede, when Oppreſſors are powerfully bent to miſchiefe, who make no difference betweene Right and wrong. Remember what is ſayd of ſuch as ſteale, or joyne with theefs. Where God ſaith vnto the wicked, *what haſt thou to doe, to take my name in thy mouth, ſeeing thou hateſt Inſtructions, and caſteſt my words behind thee? when thou ſaweſt a theef, thou conſenteſt with him, thou giveſt thy mouth to evill, and thy tongue frameth deceite.* From hence we may ſee, God will not owne thoſe, who conſent or joyne with theefes. And a worſe ſorte of theefes cannot bee, then the *Rebbells of England:* becauſe no honeſt man is ever the better by joyning with ſuch, but allways the worſe. Remember the Inhabitants of *Seachem.* And becauſe God is ſilent, and ſeemes to take no notice, therefore they thinke that all is well: Suppoſing God to bee like them ſelves: who ſayth: *Now conſider this, yethat forget God: Leaſt I teare you in peeces, and there bee none to deliver.* So that you may ſee, that it is more dangerous, in regard of the Judgements of God vpon ſuch, or as doth hange over the heads, or attend vpon ſuch, as this evill generation is: then the Infamy of the world can bee by farre, in regarde of men.

Pſal. 50. verſ. 16. 17 18. 19.

Judges 9. 4. 5. 6. 44. 45 Verſ. 21. 22

SIR: That which may the more, and the rather ſtirre vp the ſpirit of your Majeſty, and your good people, againſt the ſayd Rebbells in England: Is this:

Firſt, Becauſe in former time, in the like caſe, *the Kings of England* have divers times beene helped, or Releeved with Shipping, Men, and Mony, from France, when the Relation betweene *the Kings of France* and *of England*, was not ſo neare as now it is. I. 2. Chron. 36 22. Ezra: 1. 1.

Secondly, they that deſtroy with perſecution and murder, your beſt friends will alſo take occaſion to doe the like by your Majeſty: as ſoone as they have prepared them helpers, like vnto them ſelves, in your Kingdom. II.

Thirdly, becauſe it is ſayd, that the Innocent ſhall ſtirre vp him ſelfe, againſt the hypocrite. What credite can it bee for your Majeſty, or any other that loves Equity, to have correſpondence in the leaſt, with the throne of iniquity, that frameth miſchiefe by a Law? Who gather them ſelves togeather, againſt the ſoules of the Righteous: and condemne the Innocent bloud. III. Job. 17. 8. Pſal. 94. 10. Pſal. 94. 20. 21.

Fourthly, that which makes my hart even tremble within mee, is, that theſe *Sonnes of Lucefer*, have ſo contrived theyr villonous plots, as to cauſe your Majeſty, & the King of England, to fight one againſt the other: as I greatly feare they will bring to paſſe, or that ſome one or other of his Fathers houſe: at the feare thereof, I am greatly troubled. I have juſt cauſe likewiſe to thinke, that they are alſo the cauſe of the continuation of the difference ſo long betweene your *Majeſty*, and your owne *Vnkle the King of Spaine*, by which meanes the Godly and juſt indeavours of the Pope, and others, IV.

towards that needefull worke, are from time to time blasted, and frustrated; even of the sayd Pope, and many others, who are more just in theyr Demands, and more Innocent in theyr Actions, then the best of them: *to wit*, the Rebbels of England: because the feare of God is with them: but the sayd Rebbells have fully, and longe since, many ways approved them selves, to be at the least, some of those, who God is sayd to abhore, and to hate, which cannot cleare them selves, of the gilt of none of these six things, which God is said to hate in the 6. of the Proverbs of Salomon. Neyther can they ever cleare them selves of the seaventh: which is, an abomination to the Lord. *To wit, proud Lookes, Lying tonges, hands that shed Innocent bloud: an hart that deviseth wicked Imaginations; feet, that bee swift in running to mischiefe, a false witnesse, that speaketh Lyes.* And him that soweth, *discord amongst brethren, or enmety betwixt deare friends.* And who so neare like to the divell, as the *Rebbels of England?* who hasten them selves to doe all such things. *The Lord will abhorre the bloudy and deceatfull man.* *David* is against them that flatter with their tounges, neyther is it easy to prove, that such are better then Traittors. That same *Holy King* spake, and prayed against such as hated him selfe without a cause: who spake not for peace; but devised deceatfull matters, against them that weare quiet in the Land. Two very good Kings were blamed; the one, by the chiefest Generall of his owne Army; that he hated his friends, and loved his enemies.

Psal. 5. 6.

Psal. 35. *vers.* 19. 20

2. *Sam.* 19. *vers.* 5. 6.

Now, it is most certaine, that such as doe so, doe shame the faces, and weaken the hands, and sorely greeve the harts of all theyr best friends, and most faithfull servants as appeares by *Naball*, the *Carmellite*. *Naball* rayled at them which had showne kindenesse to him, and his: And marke how his honest servants behaved them selves in this case, who by their relation of *David*, and his Mens behaviour towards them in the field, who weare a wall vnto them night and day, together with the haste and wisdome of *Abygaile*, theyr Mistres: prevented the destruction of all the household of *Naball*, and of all that belonged vnto him. For the prevention there of, *David* praysed and blessed the Lord God of Israell: and blessed the advise of shee that appeased his Anger, which kept him from shedding of bloud, and from avenging himselfe with his owne hand. Had not *Abygail* wisely hasted to meet *David*, who, with terms of humillity apeased his anger, *there had not one beene left alive, that pissed against the wall.*

1. *Sam.* 25. 10. *Vers.* 14. *Vers.* 16. 17 18. *Vers.* 31. 33 34.

The second, vnto whom the Seer *Jehuw*, the son of *Hannania* said vnto that good King *Jehosophat*; *shouldest thou helpe the vngodly: and love or joyne with them that hate the Lord? Therefore is wrath vpon thee from before the Lord.*

2. *Chron.* 19 *vers.* 2.

NOTA. O *King of France*! who hath bewitched you; that you should Love and joyne, with the enemyes of God, and your Majesty? who trouble those, that gladly would live in peace; and deceave all such, as vnderstand not their evill Intentions, nor their divellish wiles? Who, like cunning Juggelors,

gelors, ſecretly worke out theyr owne ends, by ſlijte of hand; and will doe by you, as the *Philiſtims* did by *Sampſon*, when they plowed with his heyffer. That is; the Rebbells of England, will bee exceeding vigelent, for to ſtir vp, or procuer ſuch as ſhall adviſe your Majeſty, and your Honorable and faithfull Councell, by ſuch means, as none but them ſelves, and ſuch as are like them ſelves, doe vſe to practiſe vnto ſuch things as ſhall be contrary to equity, godlyneſſe, and honeſty; becauſe their practiſe is, to bring thoſe that are blamleſſe, to bee ſo wicked as them ſelves: and by that meanes, they will worke out their owne ends, or that which ſhall tend to their owne advantage, *namely*, that which ſhall bee contrary to the futor ſafty and peace of you, and your people: vnleſſe you, and your honorable Councell, bee very carefull to prevent the ſaid Conſpirators in time. And this I mention from long experience of their evill example, towards our owne, and other nations: the trueth whereof the world can witneſſe with me.

Judg. 14: 17. 18.

1. *Tim.* 2. 2. 3. 4.

Therefor, the adviſe of *Eccleſiaſticus*, is very proper: *namely*, to have many friends, and but one Councellor of a thouſand. Tis needefull, that one bee wary of his ſecrets, as the apple of his eye. A faithfull friend in time of need, is a ſtronge defence; and he that hath found ſuch a one, hath found a treaſure. The whole chapter is worth the conſideration of thoſe, that deſier to bee Rightly informed: which the Rebbells of England doe ſtrive to hinder all perſons High and Low, from being rightly Informed, by what ſoever means lyeth in them; therfore they have cauſed many thouſands of Bibles, to bee printed in Holland, and elſe where, within theſe thirty and odde yeares, leaving out all the bookes of the Apocripha, and ſaying, London printed, whenas they were printed in other places: before the beginning of the Rebbellion.

Chap. 6. *verſ.* 6.

Verſ. 14.

But the Lord, who fruſtrateth the tokens of the lyars, who have beene imployed, or incouraged by the Rebbels of England. Hee will alſo direct all Righteous Princes, aright in their proceedings, if they conſtantly cleave vnto the Lord their God, and his Servants: And take the adviſe onely of thoſe, who ſeeke not great things for them ſelves. *Amazia*, being forbidden by a Man of God, to let Iſraëll goe with him to battell; choſe rather to looſe an *hundred Tallents of Silver*, which he had payd vnto them: becauſe the Lord was not with them. So hee ſeparated them, *becauſe the Lord is able to give much more.* From whence I infer, that God ſeldom or never, will have any good worke done by evill men, neyther will God himſelfe imploy evill men about his worke: which quiet overthrows the doctrine of the Rebbells of England, who ſay, and would have all men beleeve, that all their Rebbellious wickedneſſe, which they have don, was and is, the worke of the Lord: as, *Theft*, *Murther*, *Slander*, and *violence*; ſo that there neede no *Aſſirian Rabſhakehs*: So long as there is ſo many in England. Another Reaſon, why it is dangerous for

Iſai. 44. 25

Jerem. 45. *verſ.* 5.

2. *Chron.* 35 7. 9. *Verſ.* 10.

any Righteous Prince, or State, to have to doe with any ſuch fellows, Is; becauſe it is queſtionable, whether they have any ſoules of theyr owne, or none, to looſe. Muchleſſe have they any *Crowne*, or *Crownes*, to looſe; or any thinge elſe but what they poſſeſſe by fraud, falſe-hood, perjury, deceat, violence, murder, and the like: Wherefore it is of great neceſſity that Righteous Princes, take heed in time how they meddle with ſuch Sophesters, who have their Spyes and Spirits, in all places, where any miſchieffe is poſſible to bee done: who doe ſubſiſt, and ſtand, and ſtill injoy what they have formerly ſtolen, by breeding and making Contention with, and betweene all others, who are better then themſelves: both of our owne, and other Nations. Wherefore my moſt harty deſier and prayer vnto God is, that not onely your Majeſty, but all other Righteous Princes, and States, with all other people, of what degree ſoever they may bee, that they may beware of following ſuch an vngodly multitude of evill doers; or their evill example, in any caſe: but rather remember to keepe them ſelves farre from every falſe matter, and the innocent and righteous ſlay thou not: *for I will not juſtefie the wicked, and thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the Righteous*, being the Lords owne words.

Exod. 23. 2. 7. 8.

SIR: therefore bee pleaſed to Conſider, whether ſuch Servants, as was *Eliezer*, who ſerved *Abraham*, or *Joſeph*, vnto *Pharow*; or *Daniell*, vnto *Darius*; or *Samuell*, vnto *God him ſelfe*, and vnto the *Iſraëlits*. It is worth obſervation, to take notice of *Abrahams Servant*, what care hee tooke, in the abſence of his maſter, and how he craved the Bleſſing, and Aſſiſtance of the God of his maſter *Abraham*: that he might the better performe his oath vnto *Abraham*, and his duty vnto *Iſaack*; and before hee had done praying, the damſell came, which God had apoynted for his maſters Son: *namely*, *Rebeckah*: ſee *Joſephs* integrety, faithfulneſſe, and honeſty, towards *Pottepher* his Maſter, who intruſted him with all that he had, and how God bleſſed the Egyptians houſe for *Joſephs* ſake. Yet as godly, as vpright, and as innocent as *Joſeph* was: that did not excuſe him, from being wrongfully Impriſoned: and as good a ſervant as hee was, yet his Maſters wrath was kindled againſt him, by miſinformation.

Gen. 24. 13 14. 15.

Gen. 39. 4. 5. 6 7. 8. 9. 10. 11. 12. 13.

Verſ. 13. *to the* 19.

It pleaſed *Darius* to preferre *Daniell* above the Precedents and Princes, becauſe an excellent Spirit was found in him: for which they ſought occaſion againſt *Daniell*, but they could finde no occaſion, for as much as hee was faithfull: neyther was there any errour or falſehood found in him. It were wel, if every one could make his Integrity, and his vprightneſſe appear, as *Samuell* did his in the preſence of the Lord, and his Annoynted. *Hee called the people to witneſſe*, ſaying, *Whome have I defrauded? Whome have I oppreſſed?* or, *of whoſe hand have I receaved any Brybe to blinde myne eyes therewith?*

Dan. 6. 3. 4.

1 *Sam.* 12. 3.

Happy were it for all Righteous Princes, States and good People, that all

all their Subjects and Servants could say so : it would shortly hereupon follow, that the Raigne of the *Conspirators of England*, would be of no long continuance.

Now, for to know who are most Faithfull vnto God, & their Righteous or Lawfull Prince, or at least these are most likely : *Who walke constantly, vprightly, and indevour to keep a good Conscience towards God, and towards Men.* I. *Act.* 24. 16.

Secondly, such will doe wrong to no man, neither are they proud, nor contentious, nor envious against any man, without a cause; especially they will bee sure not to abuse, or scorne any one whome they know to bee Loving and Faithfull vnto theyr Prince, or Master. But on the contrary, they vvill surely Honour, Love, and bee very glad of the welfare of all such. II.

Thirdly, they will Courteously, Wisely, and Kindly behave them selves at all times, towards all men, of vvhom they know no hurt, not only for good example : but theyr continuall indeavour vvill bee to get theyr Prince and Master more and more Friends, to the vtmost of theyr povver : and more especyally, vvhen they know theyr Prince or Master, to bee in distresse, or stands in need of helpe. Much lesse vvill they disoblige any honest man, vvhereby they may bring a scandall or reproach vpon his Prince, Master, or Friend, or any of theyr Followers. III.

Fourthly, They which are so qualefied, will have a continuall care to cary them selves Soberly, Righteously and Godly, and so vvithout offence, that all enemyes, who are given to Callumniate others, may be ashamed vvhen they speake unvvorthyly as of evill doers. For it is better, if the vvill of God be so, that ye suffer for vvel-doeing, then for evill-doeing. IV. *Tit.* 2. 12. 1. *Pet.* 3. 15 16.

It doth exceedingly concerne all Righteous Princes, to follow the Example of *David*, King of Israël : both in respect of theyr ovvne vvalking vvith God, before vvhom they stand, as is specefied in the 101. Psalme, the three first verses. 1. *Kings* 18. 15.

It vvould bee exceeding pleasing vnto the King of Kings, vvho is the most High God. Therefore it is convenient for Kings to bee circumspect in all theyr thoughts, vvords, and actions. *See then that you walke circumspectly ; Redeeming the time, because the dayes are evill. By this meanes God will make you able to quench and resist all the fiery darts of the wicked.* *Gen.* 14. 19. 20. *Ephes.* 5. 15. *Vers.* 16. *Ephes.* 6. 6. *to the end.*

It is needfull, that all Righteous Princes doe often consider the Example and Resolution of one of the best Kings that ever was in the worlde : not onely to Read, but vvarily and seriously consider how exactly *David* resolved concerning those, who should serve him, or not come in his sight. Psal. 101. included in the five last verses.

The carefull practise of this, will cause you, and all Righteous Princes, to finde favour with God, and all good men : vvhich vvill bee a meanes to make Spyes, or men vvho have evill Intentions of them selves, or sent by others, shortly more and more to absent them selves from the pre-

ſents of all ſuch Princes. Otherwiſe it vvill bee hard to vvithſtand theyr odatious bouldneſſe, vvho are now adayes growne more ſhameleſſe then thoſe were in the time of *Aha∫uerus* the King. For though *Hamons Wife*, and all his Friends, were ſo wicked as to advise him at his Complaint, to let a Gallows be ſet up to hang *Mardicai*, fifty Cubits high: yet vvith all, they wiſhed himſelfe to ſpeak vnto the King, for his conſent: by which it ſeems they were not ſo Impudent as to ſend ſwarms of Raſcallity, of theyr owne adherence: 1. To the Houſe of Commons. 2. vnto the Houſe of Peares, as the Rebbels of England did by threatnings, to force them to paſſe a Bill againſt the Life of the *Lord Liftenant of Ireland*: 3. who preſently after preſſed into the Kings owne Houſe, by force againſt his will, & by ſhameleſſe importunity, got his Majeſty to Signe the ſame againſt Lavv, Cuſtome, or Equity, for the taking away of the Life of ſo Noble a Perſon: *to wit*, the *Earle of Straffard*, to the great griefe of the King himſelfe, and againſt his vvill. This vvas in the yeare 1641. to the ſorrow of many of the Nation.

Eſther. 5. 14. Much-leſſe did *Hamon*, or any of his Party, preſume or intende to take
2. *Kings.* 2. 32. away the Life of *Mardica*, or any of the Iewes, vvithout the conſent of that King, as the ſayd Rebbels did after that: by the Lord *Arch-Biſhoppe of Canterberry*, the *Lord Caple*, the *Earle of Darby*, SIR *Charles Lucas*, and many
2. *Sam.* 3. 39. others of our Nation: who were more Righteous, and better then themſelves. Wherefore I pray, as ſometimes King *David* did: *the Lord reward the doers of ſuch evill, according to their wickedneſſe*, becauſe thereby our preſent King is weake; (though a Righteous, & annoynted King) becauſe the Vſurpers of England are as yet too mighty for him, meerely by Reaſon of the differences between other Princes procured or continued by the Contention, ſowen or occaſioned by *Cromwell*, and ſome of his party. As may partly apeare by that innocent bloud, which was ſhed in *Portingall*: who were the occaſion that nation Revolted from the *King of Spaine*, as was mentioned by the *Portingall* Ambaſſador vnto them ſelves in England, not many yeares ſince: whereof I have beene credeably informed.

For though the Rebbellion in England, was not then in its full ſtrength and Rigour: yet there was a reſolution thereof in many of the Conſpirators longe before: as by the helpe and the providence of the Lord, ſhall more fully hereafter appeare.

Therefore, in the behalfe of God Allmighty, who ſome times taketh the
1. *Cor.* 3. 19 wicked in their craftyneſſe. *For the Wiſedom of this world is fooliſhneſſe with God.* For it is written, *he taketh the wiſe in their owne craftineſſe.* I doe humbly Intreat your Majeſty, the Nobillety, and Godly Cleargy, and all the good people of France; as all other Righteous Princes, Republicks, States, and Citys, at home and abroad: That they would bee pleaſed, ſeariouſly to conſider the ſad condition of our preſent King, and of all his Fathers
Pſal. 11. 3. houſe, *For if the foundations bee deſtroyed, what can the Righteous doe?* And therfore

fore I vſe parte of the words of *Mardoch*, vnto *Eſther* the Queene: Namely: *If you doe the will of the Vſurpers* afore ſaid, *and let them goe on in theſe their perniſious wayes.* 2. *Pet.* 2.2.

Thinke not with your ſelves, that you, or your good people, ſhall ſcape free, or ſpeede better then thoſe of our owne, and ſo many other Nations hath done already, *to wit*; *England*, *Scotland*, *Ierland*, *Portingall*, *the Vnited Provinces of the Netherlands*, and *Spaine*. All theſe can witneſſe by experience, what kinde of Apoſtels or Saints theſe Conſpirators of England are. Neither doth it ſtand with their condition or ſafty, to leave off this theyr trade, as longe as they live: for feare leaſt theyr owne doggs, or Adherance, ſhould plucke the pray out of their teeth, and breake theyr jawes in peeces. It will bee the wiſedome of all them, which are not ſatisfied to ſearch out the trueth of all this, like as *Iobe* in the like caſe, ſaith of himſelfe, *Becauſe I delivered the poore that cryed, and the Fatherleſſe, and him that had none to helpe him: & the cauſe that I knew not, I ſearced out:* therfore the bleſſing of him that was ready to periſh, came vpon *Iobe*. Such helpers doth the King, & the oppreſſed ſubjects of England, now ſtand need of. *Eſther* 4.14 *Iob.* 29.17. *verſ.* 16. 17.

See the Example of *Daniell*, and thoſe that were with him, that brought the wickedneſſe of the wicked, which they malliciouſly intended to their neighbour vpon theyr owne head, & put them to death. Thus the Innocent bloud was ſaved the ſame day, in the 62. verſe of the Hiſtory of Suſanna.

And I have with deliberation obſerved, that it hath all wayes been the cuſtome of the Righteous; to ſet them ſelves againſt oppreſſors; as may appeare by the example of *Abraham*; who, as ſoone as he heard that *Loth*, and the people amongſt whom hee lyved, was taken, hee preſently Armed his Servants, and reſcud them, without any Prophet to himſelfe. *Secondly*, Not the Souldiers of *Crumwells* Army, which take vpon them to preach: but the Prieſts ſhall make an atonement for the ſinnes of Ignorance, for the ſoule of the Ignorant, before the Lord. *Gen.* 14. 14 15. 16. 17.

But the ſoule that doth ought preſumtuouſly, the ſame reproacheth the Lord. *And that ſoule ſhall bee cut off from among his people*, and it follows: *becauſe hee hath diſpyſed the word of the Lord, and hath broken his Commandement, that ſoule ſhall bee vtterly cut off.* *Numb.* 15. 28. 30. 31.

The *Ephraëmyts* deſtroyed *Oreb*, and *Zeb*: who were vſurpers in Iſraëll. *Gideon*, with his three hundred men, who deſiered bread, to refreſh his faint and hungery men, were obrayded by the men of *Sucoth*, and *Penuell*: yet perſued, and ſlew *Zebah*, and *Zalmanna*. And *Samuell* ſayd vnto *Agag* the *Amallekite*, *As thy ſword hath made women Childleſſe ſo ſhall thy Mother bee Childleſſe amongſt women*: and *Samuell* hewed *Agag* in peeces, before the Lord in *Gilgall*. *Judges.* 7. 25. *Jud.* 8. *verſ.* 5. 6. 7. 21. 1. *Sam.* 15. 33.

Davids ſervants, whom hee ſent to comfort *Hanun* in kindneſſe: being reproched, and villenouſly intreated. For which *David* made them to ſtinke. 2. *Sam.* 10. *verſ.* 6.

And

And David ſlew the men of ſeaven hundred Charrets, of the Aſſirians, and forty
Verſ. 13. 14 *thouſand horſmen who helped the Ammits.* By which you may ſee, that wicked
18. 19. men, and thoſe that helpe them, are oft times diſtroyed to gether. *Beware*
Zachar. 13. *of falſe Prophets, which come to you in ſheeps Clothing, or weare a ruffe garment to de-*
4. *ceave.* I meane ſuch, who by crafty and ſuttle Arguments, ſeeke to make difference betwixt you, and your beſt friends: whoſe friendſhip you neede, and they neede yours. Therefore, they ſeeke to worke out their owne ends, by the ruying of you, and your friends, who thereſore by Chriſt are called *Ravening wolves.* And Right well may you know them, if by the adviſe of your vnfained Councell, you pleaſe to looke backe vpon the fruits of them: who vnto England, and many other Nations, hath
Matth. 7. 15. 16. proved the worſt ſhepheards that ever the world bred. Neither are they leſſe ſlacke, or negligent, in following theyr hurtfull deſignes, then the Phariſees were, who compaſt Sea and Land, to make Procelites for their owne vſe: which Procelites being prevailed withall, and inſtructed by ſuch Conſpirators, they become two-fould more the Children of hell,
Matth. 23. 15. then themſelves. Theſe are they, who ſmitte with their tongues, & partly murdered the King, Queen, & others of the beſt of the Nation of England:
Jer. 18. 18. as well of Low, as of High degrees of men: by their mallitious ſlanders,
1. Kings 21. 9. 10. with their tongues. Theſe are thoſe ſons of *Beliall*, like thoſe who boare falſe witneſſe againſt *Naboth the Ieſerellite*, for the taking away his Life, and his Inheritance. Such were they who by the Conſpirators of England, and the falſe Prophets together, were incouraged againſt the *Duke of Buckingam, and his Mother:* and it ſeems were imployed to murder *Doctor Lambe* by day, in the ſtreets of London, with ſtones, like *Stephen* the *Martyr.* And the
Acts 7. 52. 57. 58. 59. 60. fore ſaid Lords, *Canterberry* and *Strefford*, theſe, and many others of the moſt emenent, and faithfulleſt of all the Kings Subjects; were murdered, by the falſe Accuſors. *Firſt*, in their Honour. And *Secondly*, their Lives, by wicked hands: by the contrivance of their Leadors, *which cauſed them to*
Ieſa 3. 12. *erre; who diſtroy the way of theyr path.* Neither will theyr conſcience ſticke,
2. Tim. 3. 3. to make Marchandiſe of you, and your people: if you take not heede in time, and make ſuch a peace as you can, with your owne *Vnckle the King of Spaine;* theſe are the Men, that ſell the Subjects of theyr owne gratious King, for handfuls of Barly, and peeces of bread, to ſlay the ſoules that ſhould not dye, for feare leaſt they ſhould gather together, to call the Traitors in queſtion for their Theft, Treaſon, & Murder againſt the King, & the Nation of *England;* & they ſave alive the ſoules that ſhould not live,
Ezek. 13. 19. becauſe in matter of truſt, they dare not confide in any other, but who are Children of wickedneſſe like themſelves, and have made ſhipwracke of a good conſcience, in ſome meaſure like the Conſpirators them ſelves.

Conſider this, all ye who are Lovers of Equity, & doe expect to find mercy in time of need: who reverence the God of trueth, who would not bee as them that mocked the Meſſengers of God, and diſpiſed his Word vntill the

the wrath of God did arise, so that there was no Remedy left. *For there shall bee judgement mercyleſſe, to them that have ſhowne no mercy.* Remember the dubble, and the bitter curſſes of *Meros*, and the Inhabitantes thereof. *Curſſe ye Meros* (ſaith the Angell of the Lord) *Curſſe ye bitterly the Inhabitants thereof.* Becauſe they came not to the helpe of the Lord, againſt the mighty. And that the King, and the Kingdome of France, and all other Princes, States, and Cities, may prevent them ſelves, and their good Subjects, from the like curſſe; it were an exceellent thing, that your *Majeſty*, your *Nobillity*, and your *Reverent Archbiſhops*, and the reſt of your *Learned Cleargy of France*, would ſet them ſelves firſt to ſeeke the Lord, as *Jehoſophat* ſet him ſelfe. And without delay, adviſe with others of your Subjects, Friends, and Brethrem, whom God hath been pleaſed to bleſſe with Courage, Wiſedom, and Learning, the feare of the Lord, and with harts that are content, with what they juſtly poſſeſſe, and that ſuch men may bee forthwith appointed by the King, Nobillity, and Cleargy, as afore ſayd, diligently to inquier, and ſearch out the matter how, why and by whome, ſome of the Kingdome of France have joyned with the Oppreſſors, and Troublors of all good Chriſtians: and who are aproved enemies vnto the King, and the beſt of his people, and vnto all his moſt vnfained friends: and that they would make it their buſineſſe, to finde out where this curſed Serpent lyes hid: who hath procured all this miſchiefe againſt thoſe that gladly would live in peace. The Righteouſneſſe of Jobe cloathed him: and his judgement was as a Robe, and as a Diademe; hee was eyes to the blinde, and feet to the Lame. *But wickedneſſe proceedeth onely from the wicked.*

2. *Chron.* 36. 16. 2. *Iames* 3. 13. *Iudg.* 5. 23. 2. *Chron.* 20. 3. *Iob.* 29. 13. 14. 15.

Why then will the King of France, any longer bee prevailed withall, to hunt, and to hinder his beſt friends. *The Lord will one day bee Judge betwixt you, and your friends*, whom I have ſo often mentioned. 1. *Sam.* 24. 15. 14.

SIR: Follow the Example of *Daniell*, and examine cauſes, that bee difficult with warineſſe, as it is in the Hiſtory of *Suſanna*, that the ſworde may bee ſpeedily called backe, and not deſtroy any longer: and remember that it will bee bitterneſſe in the latter end, as *Ioab* did at the motion of *Abner*: though hee was both valliant, and victorious. It were good to bee knowne, what the Pope, the *Kings of England*, *Denmarke*, *the State of Venice*, and the like of them, what they have don againſt the *King*, or *Kingdome of France*, that their Aſſiſtance nor their Advice, may neyther bee deſiered nor accepted: in the compoſing and ending of all the differences, betweene the *Crowns* of *Spaine* and *France*. *Verſ.* 51. 52 2. *Sam.* 2. 26. 27.

I dare not thinke, but that there is vnderſtanding, and conſcinable men to be found in all theſe, & ſome other States: who by Learning, and godly Wiſedom, may be able to decide ſuch waighty matters, without conſuming of any more Bloud or Treaſure: the continuance wherof, is the ruing of your beſt friends, & the endangering of your Crown and your Perſon.

ſon. And remember that your Majeſty hath a Crowne, many good Subjects, a life, & your owne ſoule, to take care of in time: againſt that time to come feare & ſearch: I doe moſt humbly ſhow, that the reaſon wherefore I preſſe this ſo farre, & ſo high: is of great neceſſety, for how can I enduer to ſee the evill that is come vpon other Nations, as well as England? How ſhall I bee able to ſee or to heare the miſchief, that is like to come vpon your Majeſty, & your owne people, as well as vpon ſome of your beſt friends already? neither is it any light affliction, or terror vnto my heart, that the contrivers of
Eſther. 8. 6. miſchiefe, doth cauſe the *King of England*, or ſome of his *Fathers houſe*, to bee like to come in Arms, againſt your Majeſty: in the defence of thoſe, vnder whome they are compeld to ſhelter them ſelvs for protection, and Subſiſtance. By reaſon of the wickedneſſe of the Conſpirators, in their owne Land; the like whereof was never heard before.

I hope, that what I intend for good, ſhall not bee vnderſtood nor Imputed vnto me as evill: Becauſe I feare, or fore-ſee daungers, by way of warning, which are not ſo much diſcovered, nor feared, as they ought to bee for timely prevention. That makes mee more earneſt and plaine, then otherwiſe I ſhould dare to bee. Therfore.

I. *Firſt*, one extremity, forceth another.

II. *Secondly*, how ever ſome may interpreate, that ſo meane a Man, takes ſo much vpon him, it is not in the behalfe of my ſelfe, but in regard of the evill, that is already come vpon thouſands of my betters: both of my owne, and other Nations.

III. *Thirdly*, For the prevention of the like in time to come, from your Majeſty, your people, and the like of you; and other Nations, who know not the crafty proceedings of the conſpirators of England, ſo well as my ſelfe: who in deceat ſubtilty, and Cruelty exceede all others that I know in the world.

IV. *Fourthly*, though a meane man, ſhould bee vnderſtood to rebuke, or to
Proverb. 28. 24. ſeem to bee too bould; yet it is ſayd. *That ſuch an one ſhall afterward with good-men, finde more favour, then hee that flattereth with his tongue:* eſpecially when affaires and times requier it.

Pſal. 141. 5 Holy King *David*, was content the Righteous ſhould ſmite him, and conceaved it a kindneſſe to bee reproved; and called it *an exellent oyle*, that would not breake his head, and he would pray for ſuch in their Calamnityes.

V. A *Fifth* Reaſon is, Becauſe I have yet greater Reaſons for all that I have ſayd; then any I have yet given: without which I ſhould never have adventured, to have vndertaken the like of this: ſeeing I have neyther the *Head*, the *Tonge*, nor the *Penn* of the *Learned*, or *Eloquent* man, onely the diſcarge of my owne conſcience, betwixt God and my ſelfe, is the cauſe I dare conſeale it no longer.

VI. *Sixtly*, This is by way of Introduction, or alluding to ſome thing elſe: which

which by the providence of God Almighty, I have conceaved or vnderſtood ſuch things concerning the Conſpirators, and ſome of theyr helpers; about theſe ſeaventeene yeares. Which out of a timerous, and fearefull diſpoſition, I have hytherto forborne to publiſh this to the world. In all which time, I have vnfainedly, and conſtantly longed, and hoped, for a Righteous ſettlement by other meanes: without my declaring my ſelfe. As by Gods Grace, I hope in time to come, for to doe, If the Lord pleaſe for to give me Life and health: and where withall to ſubſiſt by.

Seaventhly, becauſe what I have to make knowne to the world, is not eaſely entertraind nor vnderſtood by all men, eſpeſially by thoſe vnto whoſe ſhame it alueds: Neyther can I poſſibly Imagine, nor dare I give any other Reaſon why ſuch things, as I have yet to ſhow, by the wonderfull works of the Lord: who in his owne time revealeth ſecrets, and taketh ſuch as are worldly wiſe, in theyr owne Craftineſſe. VII. 1. *Cor.* 3. 19

But why I ſhould come to conceave or vnderſtand ſuch things, ſo longe ſince; more then any other meane man? I am able to give no other Reaſon for it; but that it ſeemes to mee, *that God Almighty was pleaſed to looke vpon my tribulation*: which I was in, at that time: *To wit*, Anno 1636. which great anguiſh of ſoule, had laine vpon mee two yeares before: and ever ſince. But I vnderſtood not, that it concerned the *Rebbells of England*: vntill the yeare 1639. And ſo at ſeverall times ſince. The particulars wherof, and the Reaſons for it, I ſhall by Gods Gratious Aſſiſtance more fully, and clearly ſhow, in time to come: if it ſhall pleaſe God to deale with mee as afore ſayd. *Gen.* 31. 42.

But for ſome Reaſons knowne to my ſelfe, I ſhall omitt them at preſent. I hope that all ſuch as have been deceaved, or drawen on by the wiles of the Rebbells, & the cunning craftyneſſe of them, & likewiſe thoſe that are free from having any hand with them; will beware in time to come; how they give any heed to them, or to any thing they ſay: further then to ſecure, or ſet themſelves againſt them. For theſe have beene no light things, which have moved mee, to take more then ordinary notice of theyr vngodly proceedings, as well againſt men of low, as of high degree: of our owne, and other Nations. Therfore it will bee your Wiſdome, to conſider; that it is not a vaine thing; but it is your life and ſafety to cleave vnto thoſe who feare the Lord, and beware of Intangling your ſelves with ſuch Rebbells. So ſhall you, by the bleſſing of the Lord, preſerve your lives and Eſtates long in peace. *Deut.* 32. 29. 47.

O you that may doe good againſt the Oppreſſors; doe it quickly, and with your Might: *For there is no worke, nor deviſe, nor knowledge, nor Wiſdome, in the grave: whether you goe.* *Eccleſ.* 9. 10

Now conſider what I ſay, and the Lord give you vnderſtanding to doe that which is good. For what can it profit a man, though he ſhould de- 1. *Tim.* 2. 7.

vide the ſpoyle with them, or bee inriched by brybes, or gaine the whole
Mark 8.36 world, and looſe his owne ſoule? Or, *what ſhall a man give in exchange for his ſoule?* Let not him that is, or may bee deceaved, truſt in vanity: for vanity ſhall bee his recompence, and the congregation of hypocrits ſhall bee diſſolate: and fier ſhall conſume the Tabernacles of bribery.
Job. 15.32. *They conceave miſchiefe, and bring forth vanity, and theyr belly prepareth*
34.35. *deceat.*

Wherfore I ſay againe, beware of doggs; beware of evill workers; beware of the Conſpirators of England: and ſo I humly take my leave, for this time.

SIR, and SIRS: It is not for any thing that I have loſt of my owne, in England: though I have ſuffered enough elſewhere: but it is chiefly to diſburden my Conſcience, of what I have yet to ſay.

By this the world may obſerve, that the Vſurpers of England, have by violence removed ſuch as were in power; ſo that no Juſtice can bee done by them, though they were lawfully called to the Government; neyther will the Conſpirators them ſelves, relieve the Oppreſſed by juſtice, though they bee earneſtly ſought vnto. To doe any thing that is good, they have neyther will nor courage; But theyr ſtudy is onely for evill and miſchiefe, wronge, and opreſſion and that continually: as may apeare out of what is before mentioned; *namely*, the complaint which I made to the *Protector* of the Army, and ſome others in England, in March laſt. Therefore it is of great neceſſity, that all men take ſpeciall heed, of theſe ſlye, ſecret, and cunning deceavors, becauſe they by miſleading, and ſeducing the people of England, within it ſelfe: ſo by forms and ſhowes of hollyneſſe, as by plauſable and faire pretences, of indeavoring that Juſtice and Judgment may take place, juſt like *Abſolom*, 2. *Sam.* 15. 2. 3. 4. 5. 6. Who ſeemed to bee Religious, as they doe, verſ. 7. But it was to Conſpire againſt the King, and the Kingdome, as the Rebbels of England have done. Then of a ſudden, they ſet them ſelves againſt ſuch as by the providence of God, and the favour of the King, and the Law of the Land, were ſet over them.

I. *Firſt*, by notorious ſlaunders in private, againſt ſuch as were farre more honeſt, and Emenent then any of them ſelves.

II. *Secondly*, in a more open, and Impudent maner, they ſtird vp many of the meanor ſort of people, to bee contentious and envious; like vnto them ſelves: *To wit*, the *Abſolons*, and the *Achithophells*, againſt thoſe who it had pleaſed God to ſet over them, ſo that theyr very name and favour, ſtanke in the noſtrills of all that firſt diſcovered theyr curſed plottings.

III. *Thirdly*, they have moſt groſly ſeduſed and beguyld all other Proteſtants abroad in other Nations: yet to my owne knowledge, many whereof, *namely*, of ſeverall other nations; are neyther Cheats, Theeves, Juggelors, nor buſy-bodies, as the Rebbells of *England* and ſome of

Sch.-

Schotland are, as they for many years together have been. Yet like *Rabſhekahs*, with bould & whorelike faces, they adreſſe or aſſotiate themſelves, with all Proteſtants, who are Godly & harmles, at home & abroad, as if there were no difference betweene the good Proteſtants of other Contryes, & that Generation of Tyrants, Theeff, & Murderors in England: yet by their fauning colloging together with theyr Lies; they have miſ-informed and corrupted the mindes of ſuch, as would tremble to thinke of doing ſuch things, as the Rebbells of England have done; yet the mallice of them, have cauſed the other, that is to ſay, ſome Proteſtants abroad, for to Judge amiſſe, of thoſe who are fare more Righteous, and harmleſſe, then any of thoſe: who are full of all ſubtilty, by whom, to the great greefe of my hart, many Proteſtants of other countryes, have beene miſ-informed and deceaved. I dovnfainedly acknowledge my ſelfe to bee a Proteſtant, but my faith is not ſtrong enough, to beleeve that the name of a Proteſtant, can Juſtify mee before God; if I conſpire eyther againſt Catholickes, or Proteſtants: for to murder them, or to take away theyr Good Names or Eſtates; all which the Rebbells of England have by fraude and violence, done to both, and which is worſſe, to my ſorow, I finde my ſelfe to be paſt hope, ever to ſee any remorce, or amendement in the ſayd conſpirators: who accuſtome them ſelves, to contrive and delight in miſchiefs; *Who cauſe ſtrife and debate, between frind and frind; betwixt Parents and Children, and betwixt Man and Wife.* Who faſt for ſtrife and debate; and to ſmite with the fiſt of wickedneſſe. *The faſt that I have choſen*, ſaith the Lord: *is to looſe the bands of wickedneſſe, to vndoe the heavy burden, and to let the opreſſed goe free, and to breake every yeake.* But the Rebbells of England, by fraud and ſtrong deluſions, have Murdered their betters, with their tounges and wicked hands; and taken away the Eſtates from the fatherleſſe, and the Widdows: vnleſſe ſome ſmall matter, they leave to ſome, yet hardly ſo much as will keepe them alive, in regard of the quallety in which they have formerly lived, and by the helpe of their hypocritecall Army, who have beene inſtructed, and bred by ſeditious Parents, and by ſome other factious famelyes, as by ſome ſciſmaticall Miniſters; who for their bellys, and filthy lucers ſake, and by creeping, or ſneaking into houſes; have by faire ſpeeches, or fanning words, deceaved the harts of the ſimple. Where they were not able to ſeduce men, they would caſt in theyr poyſon, where they found ſilly women; who by them were leade away captive, ſuch as were laden with divers luſts, and by their meanes become contentious againſt their huſbands. And theſe ſeduſors, and their followers, are they who have conſtantly and wickedly, incouraged, and aplauded the ſayd Army, who, like *Doeg* the *Edomite*, ſerve the Conſpirators even as Spyes and Informors againſt the peaceable and tender harted men of England, whoſe conſciences ſerve them not to bee Rebbells, againſt their lawfull King

Iſai. 58. 4.

Verſ. 6.

Rom. 16. 18

2. *Tim.* 3. 6.

1. *Sam.* 22. 9. 18.

and Nation: becauſe their ſoules abhorre it, and ſo doth mine. And by the help of the ſaid Armye, have *Crumwell*, and his conſorts, murdered the Fathers, and the Pillers of our country; vpon whom (vnder God) the peace and proſperity of England reſted: And by whoſe Induſtrous care, the lives, liberties and Eſtates of our Nation, of all degrees; were
1. *Pet.* 2. 13 in ſafety, ſo long as God and the King, and thoſe who were ſent by him,
14. 15. were obayed: according to the Laws of God, & our Land. But theſe doglike *Edomites*, have murdered the Kings ſubjects, by ſea and land, at home and abroad, by ſelling them vnto Turks, or the like. And had Saull now 85. Prieſts of the Lord, that hee would have betrayed and murdered, though ſome refuſed it when time was; yet hee ſhould not want ſuch as would doe it, ſo long as *Crumwells* Army, is in armes in England: neither did Innocence deliver thoſe in whom it was found, neither perſons of High or Low degree, who periſhed by the hands of a company of villans and Tyrants; though Innocent, faithfull, and blameleſſe. 1. *Sam.* 22. *from the* 13. *to the* 20. *verſ.*

Theſe troubellors of Chriſtendom, hath ſent away many a thouſand of our fineſt jong men, as well of ſea-men as others; and jounge Children of honeſt parents, as it is reported, both of late and long agoe; by ſpirits of the Rebbells Adherance, and by the meanes and conſent of the Conſpirators; ſome were ſlayne, and others never returned againe: And ſome were hanged, becauſe they refuſed to beare armes againſt their King, and againſt their owne Conſciences. Not onely by the power of the Rebbells at home, but vnder the command of foraine Princes abroad: who by the Rebbells, were ſent away as captives, even as carried away by the Turkes, in time of warre. And now their Army, which conſiſts of home-bred vermon, by whoſe meanes all this, and much more evill
1. *Tim.* 14. hath beene donne vnto our King and Nation; who are ſhamleſſe buſi-
1. bodyes, as well as ſeducing ſpirits: and doe harden their faces, as it were with ſteele: as apeares by their bould Intruſion, and their dogg-like Lurking, not only in *Germany*, and all the *Neatherlands*, and many other places where Godly Proteſtants doe reſide; But even in Catholicke Contries, and they have the Impudence to come into the Court of their owne King; though they have murdered his Father, and forced his Majeſty out of his owne Dominions. And they pretend to bee Prophets, and ſay, *they are ſent:* and I beleeve they are ſent by *Crumwell*, or ſome of his prime Creaturs: they ſay, *as Prophets*. but I ſuppoſe as Spies.

Wherefore I humbly, and earneſtly intreat your *Majeſty the King of*
Zach. 13. 4. *France*; and all good Chriſtians, high and low, to beware of theſe falſe Prophets, of *Crumwells Army*, or others of his creatures: though they ſhould
4. *Cor.* 11. come vnto you in a ruffe garment, or in ſheeps clothing, or how ever,
14. 15. they may hyde their teeth, diſguiſe, or transforme them ſelves, yet I am ſure, it will not be eaſy for them, to remove their ravening, and wolfe-like harte.

There-

Therefore it is Requiſite, that you bee very circumſpect how you have to doe with *Cromwell*; or any of his Impes: I ſay, remember their former fruits, and take heed in time, leaſt when it is too late, you wiſh that you had taken the adviſe of him, who deſiers the continuation of your honour, peace and ſafty.

Theſe fellows, doe find them ſelves to bee counted as dung, or as ſo many ſtinking karings; and therefore are abhored by their owne, and other nations, which makes them continually vigelent, day and night, to aply them ſelves, vnto the arte of ſubtilty: for to make parties for them ſelves, amongſt your people, and others, by corrupting their minds; by Lyes, and other deceavings, which will prove litle to the comfort of you, and your friends, at the laſt.

It is not for any profit or reward that I have receaved from your *Cuſon*, the *King of England*; neither doth hee take any more notice of mee, then of the meaneſt perſon in all the world: neither doth hee know this day, the leaſt of my Intentions for his Majeſty, and his Fathers houſe. Yet I cleave vnto the Lord our God, and vnto all ſuch who are opreſſed by vſurpers. But I abhorre the pollicy, and the procedings of thoſe, who are in combination with the devill. But of this, by Gods aſſiſtance, more at large hereafter: In the meane time, truſt not in lying words, which cannot profit: abhorre thoſe that ſteale, murder, ſweare falſely, and yet ſtand in the houſe, that is called by the name of the Lord. As if it were poſſible, for ſerpents to become ſaints, whereas they are vndoubtedly, farre worſe then a denne of Robbers. But remember you to looke to your ſelfe, and your people in time; becauſe the eyes of the Lord, doth runn to and fro, through the whole Earth: to ſhow him ſelfe ſtrong, in the behalfe of them, *whoſe harts are perfect towards him.* *Jer.* 7. 8. 9. 10. 11. 2. *Chron.* 16. 9.

Joab vſed ſtrong, and as loving arguments as any friende or Subject could poſſible doe vnto his Prince, for to perſwade the King, from what hee had conceaved amiſſe, or from what hee was reſolved to doe, contrary to the will of God: but the King rejected the advyſe of his Servant *Joab*, and ſhortly after confeſt it to bee his folly, and cryed out, *That hee was in a great ſtraight, God graunt your Majeſty doe not ſo.* See 2. *Sam* 24. *verſes* 3. 10. and likewiſe the 14.

SIR, and SIRS, It doth highly behove you, to ſtirre up your ſelves warely and diligently to reſiſt and prevent the power and the helliſh intentions of the Conſpirators of England, who are Sons of *Beliall*, who know not the Lord: as were the Sons of *Ely*. Or like thoſe falſe witneſſes, which accuſed *Naboth* the Iezreelite, of Blaſphemy: as in other kinds the Sons of *Beliall* did by the King, and others in England, neither doe they ſeeme leſſe, nor more holy, then *Ieſabell*; for ſhee proclaimed a Faſt, as they vſe to doe vvhen they intend miſchiefe. 1. *Kings.* 24 9. 10. 12. & 13. *verſes.* 1. *Sam.* 2. 12.

By

By vvhich you may ſee it to bee needfull for you, to looke to theyr Water in time; otherwiſe know for certaine, they vvill be unto your people, and to all others vvho are not like them ſelves, as ſnares and traps, as ſcurges in your ſides, and thornes in your eyes. Neither vvill the Lord ſubdue them under you: If you give them longer opportunety to inveagle, and defile the minds of your people; with their poyſonous leaven, becauſe hardly a word paſſeth from them, but it is infectious.

Bee pleaſed, to marke the 23. of Joſhua 13. *Give no heed vnto any thing they ſay, or pretend;* but make Peace vvith your Unkle, the King of Spain. Conſider vvith your faithfull Councell and Cleargy, vvho loves Iuſtice, Equity and Iudgement; and ſo thinke of a vvay to comfort and releeve your Cuzon, the King of England, and his Fathers Houſe. This vvill prove vnto your Majeſty ſuch a degree of Wiſedome, as vvill bring Honour and Praiſe vnto all your good People: and get you Favor vvith God, and all good Men.

By this, the eare that heareth you, vvill bleſſe you: and the eye that ſeeth you, will give witneſſe vnto you: becauſe you will thereby cauſe the *Widdow to ſing for joy*. Neither can any better imploy his Monies, and his Endevours, then by exerciſing, and doeing thoſe things which are commanded, and beſt pleaſing vnto God Almighty, who is abuntdantly able and willing to reward your Majeſty, and all that doe ſo: wherefore I pray God, that the Conſideration heereof, may incourage and ſtirre vp the Spirits of your Majeſty, and your Honourable Counſell, with your moſt Reverent Cleargy, and the reſt of your People; to breake the yoake of theſe Uſurpers, from off the necks of the King, and the diſtreſſed Nation of England: as *Abraham* did, by the enemyes of his Brother *Loth*. And as the Lord ſtirred vp the Spirit of *Cyrus, King of Perſia*. Becauſe not only they reſolved to Spoyle, Raven & Murder all ſuch Catholikes & Proteſtants as are more Religeous, & more Conſcientionable towards men, & more zealous towards God, then any of the ſayd Rebbells: as I have proved and found by long experience. For I have often obſerved in ſeverall Countryes, that ſome Catholikes doe worſhip God in vprightneſſe of hart, and in the beauty of holineſſe: as you may read at large in the 1. Chron. chap. 16. verſ. 29. And in that manner as is fully expreſt Pſal. 110. 4. And this generation of Hypocrites and Iugglers, are a very great diſparidgement to all honeſt-harted Proteſtants, both at home and abroad; who by the evill converſation of theſe Engliſh and Scottes Conſpirators, are evill ſpoken off without cauſe. For I doe aſſure your Majeſty, and all the world; that how ever many Proteſtants are deluded, by theſe Lurking Curres; yet I doe know Proteſtants, both of my owne, and ſeverall other Nations, *Who feare God, and eſhew evill*, and are harmleſſe and upright men, ſuch as worſhip God in ſpirit and in trueth. *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in trueth.* And how ever theſe

Job. 29. 11. 12. 13.

Gen. 14. 14 15. 16.

Ezra 1. 1.

Job. 1. 1.

John 4. 23. 24.

theſe deſemblors in England, doe Vſurpe the name of Proteſtants, to the great diſgrace of many thouſands of honeſt and Godly men, both in England and elſſe where, who, to my knowledge, doe feare the Lord: and ſerve him in ſinſerity and trueth, as it is ſayd by *Joſhua* in the 24. of Joſhua 14. My Judgement is, that neither Catholick nor Proteſtant, ſhall bee able to lift vp their heads without ſpot; ſo longe as they goe in the wayes of *Caine*, *Baallam*, *Elemaſſe*, *Judas*, *Crumwell*, or his adherance: yet theſe cunning Sophiſters, who, like doggs, are greedy after the pray; and that they may the better obtaine it, they take vpon them the name of Proteſtants. And by giving to the Officers of his Army, and the like of his owne Creaturs, large Portions, out of the ſweat of honeſt mens browes, and the ſubſtance of thoſe, who takes paines for their Living: theſe are the Catterpillors, whoſe delight and Reſolution is not only to deſtroy thoſe that are better then them ſelves; but even the way, and the meanes, by which they ſhould ſubſiſt in time to come. And theſe are eſteemed (and found to bee, by all men that follow honeſt callings) like vnto thoſe dogg-fiſh at Sea, which come into the Nets, and ſpoyle aboundance of Herrings, and the Net alſo; and yet they are good for nothing them ſelves. *Iſa.* 56.11.

It ſeemes to me a ſad thing, that men that vſe great Induſtry, take paines, and venture their lives, and Eſtates, night and day; and many times, after longe patience, and loſſe of time, when it pleaſe God to ſend them a ſcull of Herrings; then coms the dogg-fiſh, and ſpoiles the net; and a thouſand times more Herrings then would ſerve them to eate: and yet eſcapes from being taken him ſelfe. So the Rebbells: though they have done much miſchiefe, to their betters; yet they ſometimes, eſcape longe from puniſhment therfore, *Let them bee put to ſhame, and periſh. When it goeth well with the Righteous, the citie rejoyceth; and when the Rebbells periſh, there ſhall bee joy and ſhouting.* Prov. 11. at the 10. verſ. *Becauſe the thoughts of their harts are for wickedneſſe and evill continually.* *Pſal.* 83. *Verſ.* 10. *Gen.* 6.5.

Neither is there any thing to bee expected from theſe deſtroying Traitors; or very littele: that juſtly belongs vnto them ſelves. Yet the haſtening of their ſpeedy being humbled, or diſtroyed, is very urgant, and of great neceſſety; for the prevention of their futor evill for they are ſo abſolutely bent to continue in their wickednes; that it ſeemes they have ſould them-ſelves, and delight to doe wickedly, againſt their owne, and other Nations; *to wit*, *Crumwell* his Army, and others of his chiefe Aſſociates. And therefore it is, that they deviſe miſchiefe continually; and ſoweth diſcorde betweene loving, and deare friends: and if they fall, they know it will bee without Remedy. In the meane time, they wax fat; and fill them ſelves, and ſuch as helpe them. And like the *Sons of Ely*, they make them ſelves fat, with ſuch things, as are the chiefeſt of England, and other Nations, belonging to others, which are *Prov.* 6.14. 15. *Deut.* 31. 22.

their betters: abroad and at home. Whereof God him ſelfe takes notice as in the 1. of Sam. 2. 29. Becauſe they can frame Rayling, and Reviling Arguments againſt Papiſts; they ſuppoſe that to bee ſufficient to juſtefie them in all their Treaſon, Theft and Murder; wherin they are not aſhamed to abuſe the Trueth: becauſe their diſcourſe and behavior, is for the moſt part, if not all together, contrary to Trueth and Equity. By which meanes they cauſe many a good Proteſtant, to thinke, and to doe in ſome things; worſe then ever they would have done: and ſo ſtirre vp, and continew ſtriſe for the working out of their owne ends: neyther can they any way better pleaſe the divell, their patron; for by their owne confeſſion, they have ſome times ſet Catholicks, and made vſe of them againſt Proteſtants; who were drawne to it.

By the importunety and impudency of the ſayd Conſpirators, at other times; with no leſſe braſen faces, they have provoacked, and ſtirred vp Proteſtants, againſt Catholiks. So that firſt and laſt, theſe curſed, and dubble inſinuators have beene the cauſe of great diſtreſſe, trouble and bloudſhed, vnto both Catholicks, and Proteſtants.

But all you, that have yet hope to finde peace vnto your ſoules; and that you may lift vp your face, without ſpot in time to come, be ſure to let no wickedneſſe, enequity, nor preſumptuous perſons, dwell in your Tabernakle: nor come neare you, nor any body for them, that you may bee ſteadfaſt, without feare: and that your Age may bee clearer then the Noone-day. So ſhall you ſhine forth, and bee as the morning; and alſo ſecure, becauſe there is hope. *Job.* 11. 14. 15. 16. 17. 18. 19. 20.

It hath beene demaunded of mee, of what Religeon the Conſpirators of England are; and becauſe I know not of any they have, I have beene oftimes troubled, what or how I ſhould make anſwear: not onely becauſe they have ſo often changed from one to another; but becauſe all their proceedings, is ſo contrary to all Religeons, that which I can moſt properly ſay, is, that if they had any Religeon that had any Relation to God, or Godlyneſſe; they would never have attempted, to have donne as they have donne. Therefore it ſeemes to mee, their Religeon muſt bee either dogg-like, or diveliſh: my Reaſon is, becauſe the Conſpirators, or many of their ad-herance, doe vſe or exerciſe them ſelves, to ſpeake Lies, in hypocriſie; having their conſciences ſeared as it were with a hot Iron. As for pure Religeon, which is vndefiled before God, even the Father, is this; *To viſit the fatherleſſe and the widows, in their affliction; and to keepe our ſelves vnſpotted from the world.* But the conſtant courſe of *Crumwell*, and his followers, have been to make Fatherleſſe and Widdows by preſſing, baniſhing and murdering their beſt friends, and taking their meanes, and turning them a begging; whereby they have cauſed great affliction, where there was none but Godly men, conſtantly indea-

1 *Tim.* 4. 2. *James* 1. 27.

indeavor to walke circumſpectly, who ſtrive *to Redeeme the time, and to vnderſtand what the will of the Lord is.* But OLIVER, with his two faces; and the Reſt of his proud buſy-bodyes, neyther know the Lord, nor any of his wayes; vnleſſe it bee to deſpiſe him, and ſcorne his Word: or it may bee, the ſweetneſſe of the pray hath cauſed them wholy to forget him. But all that know, and feare the Lord; will bee conſtantly diligent in that which is good: *That they may bee found of him in peace, without ſpot and blamleſſe.* As for *Crumwell*, & thoſe that Protect him; I leave them vnto the Judgement of thoſe, who are not gilty of the like crimes that they are: But as for ſuch, whoſe wayes are vpright in the ſight of God, and all good men, though they may ſomthing differ in judgement, about Religeon, yet my beleefe and confidence in God, is, that ſuch, who ſerve God, with honeſt and good hartes, and conſider his Word, and examine their wayes, with an inward intent to doe the will of God; ſhall by his gratious aſſiſtance, bee able to reſiſt the wicked one; and all ſuch Traitors and others, who follow his evill example: or at leaſt their Prayers, Almes, and other Godly deeds, ſhall ſo come in remembrance before the Lord; as that they ſhall finde favor with him, in the world to come, what ever they doe in this. Neither dare I ſo condemne Catholicks, nor Proteſtants, but that if they *truly feare God, and worke Righteouſneſſe, they ſhall bee accepted with him.* But if any ſhall ſeeme to bee contentious, I delight in no ſuch cuſtome, neither doe the Churches of God, becauſe they gender ſtrifes. And the ſervants of the Lord muſt not ſtrive, *but bee gentle, vnto all.* As for *Crumwell*, and his Diſputants; let them contend with whom they will, and ſerve whome they will; if it ſhall ſtill ſeeme evill vnto them, to ſerve the Lord, and ſhall delay breaking of their ſinns by Repentance, as for my ſelfe, and ſuch as I can prevaile with all, *wee will ſerve the Lord.*

Eph. 5. 15 16.
2. Pet. 3. 14
Luke. 8. 15.
Matt. 6. 4. 5. 6. 7.
Act. 10. 5. 4. 34.
1. Cor. 11. 16.
2. Tim. 2. 23.
Dan. 4. 27. Joſ. 24. 15.

I doe vnderſtand with *Salomon*, that it is a lamantable thing; that when the poore by intruſion and craft, coms to beare Rule over the poore; their opreſſion is like a ſweeping raine, which leaneth no food: yet ſuch as forſake the Law, and the oath of God, they doe praiſe the wicked; and therefore it is, that I contend with them: and ſo will all men that feare God, and keepe his Law. Woe vnto the bloody Citie, it is full of Lies, and Robbery: their wound is grievous; vpon whom hath *not thy wickedneſſe paſſed continually? Neyther have they ſpared to ſlay the Nations.*

Nah. 3. 1. 19.

Wicked men vnderſtand not judgement; but ſuch as vnfainedly ſeeke the Lord, vnderſtandeth all things. Hee that turneth away his eare from hearing the law; even his prayers ſhall bee an abomination. *Who ſo cauſeth the Righteous to goe aſtray, in an evill way; at laſt him ſelfe ſhall fall into his owne pit.*

Hab. 1. 17. Prov. 28. v. 3. 4. 5. 9.

It is not the bare knowing, or talking of theſe things, that can doe much good; but it is Requiſite, that honeſt men ſtirre vp them ſelves, by a conſtant, and a warye indeavor to diſcover Spies, Traitors, and falſe Brethren,

6. 7. 9. 10. 2. Tim. 1. 6. Job. 17. 8.

thren, who hinder much good by their ſecret proceedings: beſides the evill that they doe. Happie are thoſe Princes, and people, who have ſuch friends and ſervants in their houſes, and places of truſt; who can vnmaske the hypocrites, and who can plucke the Sheeps skin from of the Woolfs backe: Into which they doe ſometimes transforme them ſelves: for to ſerve Conſpirators. By diſcovering the ſecrets, by deceaving, and by betraying of others, and who can vnderſtand theſe things, and with patience longe conſeale them; ſeeing the calamety is exceeding great; which ſuch men, by continuall vigelence, and by their vngodly artes, and practiſes, have brought vpon many others, who were better by farre, then them ſelves: and God, that ſeeth in ſecret, doth take notice of what
Revel. 2. 2. is in men, ſaying: *I know thy workes, and thy Labour, and thy patience, and that thou canſt not beare them which are evill, and thou haſt tried them that ſay, they are Apoſtles, and are not, and thou haſt found them to bee Liers.* It concerneth all Princes, and Righteous people, narrowly to prye into theſe things, for the prevention of evill; for though *Crumwell*, and his Conſorts, doe preſumptuouſly take vpon them, by fraud, and violence, to ſtrive for Maſteries, for the Crownes of Righteous Princes; and the Eſtates of thoſe,
2. *Tim.* 2. 5. which neyther doe, nor thinke any evill: but the Apoſtell *St. Paull* ſaith; *that no man ought to bee crowned, except hee ſtrive lawfully.* And therefore *Crumwell*, and his Conſorts, muſt bee likened vnto great doggs, that are mad: who are a terror to the perſons and Lives of ſuch, as are neare them,
2. *Theſſ.* 2. 11. but the boulde temptations, Lies, and ſtrong deluſions of Rebbells, by their inſtangling, and ingaging, many others in their evills, and Rebbellion, whereby they doe extreamly indaunger the ſoules, as well as the boyes, of many other men, beſides them ſelves: ſo that, as it is greatly to bee feared; they ſhall hardly eſcape the damnation off hell. I am afrayd, to ſpecifie the words, and doe almoſt tremble, to thinke of that paſſage, in the 23. of Matt. 33. which are Chriſts owne words, which the Reador may be pleaſed to Read. If it weare ſuffiſcient to beare out *Crumwell*, and his conſorts, to be counted Souldiers of fortune, as they have beene termed by them ſelves, and many of their owne Creatures; who pretend that to be a ſufficient Iuſtification for the ſaid Traitors, not withſtanding all the Spoile, Villany, and the Blood, and Treaſure, by them vſurped, and deſtroyed: If the tittle of a Souldier of Fortune can bee aproved of in the Iudgements of honeſt men; to Iuſtifie ſuch Conſpirators, in the ſpoiling and Robbing of their owne, & ſeverall other Nations; I wonder then, why the ſame tittle, of being Souldiers of Fortune, ſhould not Iuſtifie Theeves, and rued fellows, which by night ſett houſes on fier, Robbe Churches, Banks of Exchanges, the houſes of Marchants, and others: for whith Crimes, all ſuth Theeves, that can be taken, are forced to ſuffer at the Gallows, and ſuch as *Crumwel*, and his Conſorts, who hath donne a thouſand times more miſchiefe againſt God, and man, then any ſuch

ſuch Theeves; and yet they eſcape. And it ſeemes the only Reaſon thereof is, becauſe their Party, with the helpe of that Army, is ſo ſtrong, that they can not bee aprehended; which the Rebbells Compell the Kindome to paye againſt the King, and them ſelves; and becauſe the ſouldiers ſhoud not in time ſet them ſelves againſt the Conſpirators; therefore they, at the charge of the Country, give them as good as dubble paye; all things being conſidered. Alſo the ſtrength of their ſubtilty, is of ſuch force; as that they have, from time to time, not onely prevailed with many, to Iuſtefie them, the ſaid Rebbells; But even to joyne with them againſt Opreſſed, Peaceable, and Innocent men: ſo that, beſydes them ſelves, they have cauſed good men, to erre in helping them, in that which was evill. Therefore I ſay of them, as good ould *Jacob* ſayd by his two graceleſſe Sons; *They are Inſtruments of Cruelty.* Oh; my ſoule! come not thou, into the ſecret of their Aſſembly! bee not thou vnitted vnto ſuch men, for in their woolfe-like anger, they have ſlaine the King himſelfe, and many more; and that in their ſelfe will. *Curſed bee their anger, for it was fierce for the ſpoile;* Gen. 49. 5. *and their wrath, which did, and doth conſiſt of Cruelty.* Which hath cauſed many 6.7. an honeſt hearted man of *England* and *Scotland*, to bee Diſpiſed and Reviled by other Nations, by Sea, and Land: who had no hand at all with the Conſpirators, but haue beene conſtantly greeued for their malicious tyrany. Yet it is not ane aſie matter to make thoſe of other Nations to vnderſtand, who is gilty, and who is free; wherefore, ſuch as my ſelfe, continues ſubject to bee blamed, and ſome times, other wayes troubled, for what the Rebbells have done; *namely*, for killing the Iuſt, and taking poſſeſſion: who have alſo devided the ſpoile among the Officors of the Army, and the like of them. Neither will they ever ceaſe from condem- 1. *Kings.* 21 ning, and killing the Iuſt; vntill it ſhall pleaſe God, to ſtir vp men of 19. Courage, to ſubdue them. For they have killed, and Condemned the *James.* 5. 6. Iuſt: and that in divers kindes; neither are thoſe that are left, able to re- *Ren.* 9. 18. ſiſt, becauſe they have an Army of their owne breeding, who, like young Wolves, the oulder they grow, the more hard-hearted, and wicked they are: eſpecially the Officors thereof, and ſome others ſuch-like: who, like vnto *Argile*; ſome of the *Leſhlies*, and others of *Scotland*, who for the greedyneſſe, and the pride of their owne hartes, hath brought their ſeverall Nations into a condition almoſt as if they were ſolde for ſlaves.

Theſe things have grieved mee long, and very ſore, becauſe the Lies, and ſubtilty of theſe Murderors, ſhould be of that ſtrength, force, and longe Continuance, as yet ſtill, ſo to blinde the mindes of ſome of our owne, and other Nations, that to this day, they doe not vnderſtand the mannor or way, of their preparations vnto the *Rebbellion* in *England*: at the beginning: nor the Arte of the proceedings of the ſaid Conſpirators, ever ſince. For beſides their pernicious pretences, needleſſe jealoſies, ſlanderings, & backbitings againſt thoſe, who by God, the King, and the Staet,

were Lawfully ſet ever them; as of many of their hurtfull Lies, which are yet unmentioned; they have done much evill by this, which followes: *to witt: The King of Spaine*, being deſtreſſed, by Reaſon of a longe warre, with the *high and mighty Lords, the Staets Generall of the Vnited Provences:* and about twenty yeares a goe, the *King of France* was provoked, or moved to make warre, againſt the *King of Spanie*, on the other ſide of his Country, *to wit*, againſt *Artoyes* and *Weſt-Flanders*; which were Invaided by the Armyes of the *King of France*, therefore the *King of Spaine* was greatly conſtrained to ſend a ſtrong Fleet to the *Coaſt of Flanders*, for to Land there Men and Mony, for the preſervation of thoſe Contryes: which at that time were in danger to bee wholly loſt. Which Fleet having had a long, and a ſore fight, with a conſiderable Fleet of the *Lords, the States* aforeſayd. When they came neare the Length of *Dover*, there met them 10. or 12. more luſty Men of Warre, belonging to the foreſayd *Vnited Provinces*, and the *Spaniſh Fleet* having many hurt Men in their Shippes, and their Powder and Shot being almoſt ſpent; were there by neceſſitated to put into the *Downes*, from which the Conſpirators of England, who then lay in waite to make uſe of all Advantages, by the ſuggeſtions, and lyes, they cauſed many to beleeve, that the *Spaniſh Fleet* came into the *Downes*, with an Intent to conquor England: and that by the Conſent of our own King. And by this malicious wilde, they ſtird up ſelfe-ended Men, like themſelfes, and others, who underſtood not the buſineſſe againſt the King, and the State of England: for to make way for their curſed Rebellion, which they then intended,

Firſt, As it apeares by that their Calamerous Contention againſt the King and the State, for puniſhing of thoſe three preſumptious Firebrands: *to wit: Prin, Burton*, and *Baſtwicke*: by whoſe pernicious Impudence, thouſands were ſtird vp to trouble, and diſturbe not onely the King, Church, and State; but alſo the whole Nation.

Secondly, As it further apeares by that thoſe Traytors of *Scotland*, which were like vnto thoſe in *England*, who by a wicked, and a forced Combination, ſome of that Nation were deceaved, and ſtird vp, as Traitors, to Invade *England*: without, and againſt the Conſent of the King, and the State; and againſt the Will and Conſent of many of the *Nation of Scotland*, who would not make Covenants, and ſware falſely: as others
Hoſea 12. 5. that were Traytors, did: *Who have cauſed Iudgement to ſpring vp as Hemlocke*. Wherefore, ſuch as were vnwilling, were threatned to bee Plundered, and ſome of them have ſince beene Impriſoned and Murdered.

As the Marqueſes of Huntly, Muntros, *and others.*

Thirdly, And that which ſhould have beene firſt: when thoſe diſtreſſed Subjects of the *King of Spayne*, their Shippes being ſuddenly, contrary to their expectation, ſuncke, and fiered, who eſcaped drownding, and the Sword of the Hollandors: who were then their Enemies in the yeare 1638. Being at Peace with vs, they came into the *Downes* to refreſh, and

to

to fit them ſelves, for the Reaſons afore ſayd: and in that their great deſtreſſe, by ſwimming, and other wayes, made hard ſhift for to get to ſhore, to ſave their lives: ſome of them, who were Innocent, and harmleſſe men, were by ſome of the Conſpirators, or ſome of their Adherance, Barbarouſly Murdered in time of peace, without any order, or conſent of the King, or any Miniſter of State. Which makes mee greatly feare, that for that, and many other great evils, contrived by the ſayd Conſpirators, againſt our owne, and ſeverall other Nations: that yet a great judgement hangeth over the Nation of England; beſides what they have already brought vpon it. And how-ever the evill doers may flatter them ſelves in their carnall ſecurity, vainly preſuming vpon their Policy, & the ſtrength of theyr Army, which God is able to ſtrike with terror and madneſſe, as hee hath done the like of them before. *Agag* ſuppoſed, that the bitterneſſe of death was paſt; but hee proved to bee miſtaken, and as the ſword of the Conſpirators, hath made many women childleſſe, of our owne, and other Nations, ſo I have Reaſon to thinke, that the Mothers of the Conſpirators, ſhall be called *Childleſſe among Women*, as it is in the firſt of Samuel, Chap. 15. verſ. 32. 33. And which is worſe, the little Pigges are in danger to be beaton, for the faults committed by the Boars, and the Sowes of theſe times in England. For which they know them ſelves to bee abhorred at home and abroad. And that they may ſtill enjoy the Eſtates of other men, and keepe ſuch of our Nation out; as wel High as Low, who gladly would bee in their native Contry: therefore they take the courſe of *Richard the Third*, and follow his evill Example, who was the bloodyeſt Tyrant that ever was in England, before them ſelves: *namely*, in this, That ſuch as joyne not with them in theyr Treaſon, have beene at ſeverall times (by wicked men of theyr owne ad-herance, who fained them ſelves to bee for the King, and the Country) drawne into plots of the Rebbells owne deviſing: and then charged with Treaſon: and thereupon tooke away theyr Lives, and theyr Eſtates. And others, who have onely beene tolde of it, by notorious Rogues, ſent out, and employed by ſome of the Rebbells; and vpon that they were taken, and hanged: although they never medled at all in the buſineſſe. As Captaine *Thomas Collupp*, who lived in *Wiſbich*, and many more in the County of *Norfolke*, and thereabouts: who were taken, and hanged. And hee who did pretend to know of a Commiſſion from the King, & tolde them of it, who flatly Refuſed to have any thing to doe with the buſineſſe, yet they were Murdered, and the Rogue himſelfe eſcaped: *to wit: Gregre Gamblin*, who alſo lived in *Wiſbich*: and many other ſuch bloudy plots have beene acted by theſe Rebbels, and theyr Ad-herance, by theyr Lucefer-like Arte, in, and about *London*, and elſewhere. An in this, and the like Courſes, doth the ſayd Bebbells intend to continue, vntill they have brought deſtruction as well as great diſhonor vpon our Nation. Who ſtay alwayes at home,

2. *Kings* 2. 5.

to

to invent miſchief againſt our friends abroad, and at home: to doe what evill they can, and to hinder what good they can. And to Cologue with the ſea-men, they take away other mens Eſtates, which connot ſpare it, but need it for their Wyves and Children, them ſelves, and by this meanes they get the ſea-men to bee more willing, to goe abroad, where they know they muſt be maſſacred, for feare, leaſt they ſhould gather together, and more wiſely ſet them ſelves againſt the Conſpirators at home, then here to fore: and how-ever they may Craftily pretend to doe ſome thing, which ſhall ſeeme pleaſing vnto the ſeverall Countries; whoſe neybours, and frinds they have ruined, deſtroyed, and murdered, all England through.

Now, for their owne endes, they will inſinuate with them as the Devill did with *Eue*. But when the Contry ſhall come to be Invaided, by foraine nations, who by theſe Conſpirators have beene abuſed; then will they doe a great-deale worſe, then *Abſoloms Mule* did, for though the Beaſt left his maſter, when he had moſt need of him, yet hee tooke away none of his mony, nor Iewells, with him: But theſe Rebbells, will not only not leave them in their greateſt diſtreſſe, but they will take all their Monys, and chiefeſt Treaſure of the whole Kingdom with them. In the meane time, their Continuall indeavor will be, to prepare, and inſtruct others abroad, in their evill deviſes, as neare as they can; to bee like them ſelves; that they may the more willingly receave the ſayd Rebbells, and their ſtolen Treaſure; and protect them, when they dare ſtay in England no longer.

Gen. 3. 1. 4. 5. 2. *Sam.* 18. 9.

And for the preſent, many of the people of England; are by conſtraint forced to cologe with the Rebbells, and giue them good words; but it is, as them poore people, in ſome parte of the *Weſt-Indeans*, doth by the divill; *namely*: becauſe they ſhould not bee ſo miſchevous to the Contry, as they are afraid of. And whereas the ſaid Rebbells, and their Adherance, by falſe Information, haue cauſed many good people of our owne, & other nations; to thinke, that all who follow and adheare vnto the King; are vngodly ſwearors, proud, envious, and Contentious perſons: as well his Majeſties ſervants, as others: whereof my ſelfe haue beene obrayded, that thoſe were ſuch, as I juſtified; and that by ſuch, and the like, of evill Converſation, the Kingdom ſhould bee governed, if ever the King came to be Reſtored againe to the Kingdom.

Vnto which I anſwere, that if any thing of it, be true, I beleeue they are ſuch, as may be ſecretly Imployed by the Rebbells them ſelves: or at leaſt ſome, to make the reſt worſe then they would be. For my part, if there be any ſuch, I juſtifie them not: but if I knew them, I ſhould therefore abhorre them: becauſe ſuch can doe the Rebbels farre more ſervice then they can doe the King, and I vnderſtand them to be worſſe then the *Plague in the Kings Court*; and for oft I know, the cauſe of ſo much ſwearing, and other evill behaviour, in the Kings Armie; pretended by the Rebbells, hath

hath beene by Reaſon of ſuch, that hath beene ſent to that purpoſe, by the Rebbells themſelves.

Firſt, to commit that which may offend God, and ſo to make our beſt friends, our enemies, Numb. 25. 1. 2. 3. 4. 6. 7. verſes. I.

Secondly, to vex, trouble, and oppreſſe the Country more then needes; that by that meanes they might cauſe more Rebbells againſt the King, like them ſelves. II.

Thirdly, becauſe the Rebbells might thereby take advantage, to Revile and Raile at the Kings Armie, as they conſtantly vſed to doe, by their ſlanderous reportes, in their printed pamphlets, throughout all the Kingdom, and elſe where abroad; which cauſed many good people, to conceave worſe of the Officers, and others of the Kings Armie, then was trueth. Though poſſibly they did ſomthing more then either the King, or the Armie, were willing to doe. III.

By Reaſon of ſtubornneſſe, and Rebbellious ryſings of ſome, againſt the King and the Country. I.

Becauſe the Rebbells, by deceat, forged pretences, & by violence vſurped, and made themſelves Maſters of the Kings Cuſtoms, and ſuch other monys, as ſhould have payed his Majeſtyes Armie. Neither did the King ever offer to Raiſe any Armie; vntill the preſumption of the Rebbells was ſo extreame againſt his Majeſties Perſon, and his Subjects, that it could no longer bee induered: for them ſelves doe know, that his Majeſty was bound in conſcience by his Oath, and by the Law of the Land; to defend the Miniſters of Church and State; and all other peaceable and obedient ſubjects: ſo longe as poſſibly hee could. II.

And for ſomuch, as concernes the Kings Councell, his Servants, and all others, that pretend to adheare vnto his Majeſty; my prayers vnto God Allmighty, the deſires of my hart, and the cryings of my ſpirit, not vnto the God of Rebbells, but vnto the Lord of Heaven, is more then any man vpon the face of the earth, doe know: as in Exod. 14. 15. That every man, high and low, may aprove himſelfe before God, who knowes the hartes of men: who ſees, and takes notice of the actions to bee men that feare and ſerve God: ſuch as love, and indeavor with all theyr might to execute Juſtice and Judgement for all maner of perſons, as well for the ſmall, as the great, as it is in the Word of the Lord. *Deut.* 1.17

And the Lord graunt, that every one may bee ſuch, as to ſcorne and abhorre Flattering, Bribes, and Treaſon. *Thou ſhalt not wreſt Judgement, thou ſhalt not Reſpect perſons, neyther take a gift; for a gift doth blinde the eyes of the Wiſe, and pervert the words of the Righteous. That which is al-together Juſt, ſhalt thou follow; that thou mayeſt live and inherit the Land, which the Lord thy God giveth thee.* *Deut.* 16. 19. *Verſ.* 20.

The Lord make all the Kings Subjects, milde, kinde, and curteous, one towards another, that the Rebbells may not bee able to ſay any thing that is evill againſt them: And the Lord give vs all grace, and wiſdome

from the higheſt to the loweſt; that wee may bee wary, that neither Rebbels, nor no man, deceave vs with vayne words: for becauſe of theſe things, *cometh the wrath of God, vpon the Children of diſobedience*. Bee not therefore partakers with ſuch, for the fruit of the ſpirit, is in all *Goodneſſe*; *Righteouſneſſe and Trueth*. See then that you walke circumſpectly, *Redeeming the time becauſe the dayes are evill*, and never worſe then now, and that by reaſon of *Crumwell*, and his Adherents, who make the beſt men weary of their lives, whom the oppreſſed moſt ſtand need of.

Eph. 5. 6. 7. 9. 10. 15. 16.

By this ſhall all men know, that ye who pretend to bee for the *King*, and the *Country of England*; doe come out of an honeſt, and good Intention; if you conſtantly love all men, who are of Godly converſation. For the King needs no Deſemblors, Cheats, Proude, Scornfull, nor Contentious perſons: neither can his preſent condition deſpence with ſuch: becauſe, if any ſuch ſhould bee in or about his Courte, or in his Majeſties Armies; they will prove worſſe then the plague or the canker in any mans body. And if men prove conſtantly faithfull to God, and their King; and delight to bee continually in Peace, Love, and good will, one towards another; and withall bee vigelent, and continually wachtfull, and beware of Lurcking or Sneaking Curres; which the Rebbells have, or will ſend amongſt you. Therefore you, that by expeperience know the fidelety one of a nother, aſſociate your ſelves often together; and take notice of ſuch buſie-bodies, as indeavor to make differences, ſtrife, and envie among men: and marke ſuch, who falſly accuſe any perſon, whether hee bee of High or Low degree: and thoſe, who indeavor to diſcharge others, from cleaving vnto the King, and ſerving his Majeſty in this his extremety. Neither will you finde any better way to bring the Rebbells vnto diſpaire, then by the meanes aforeſayd, and by cauſing them to ſpend their Labors, and Monies, in vaine.

Exec. 3 20. as in the 2. *Revel. verſ.* 13. 14

Finally, My Brethren, fare-well; bee Perfect and Courageous; bee of good comforte, bee of one minde, live in peace, and the God of Love and Peace ſhall bee with you. For if you ſhould in the leaſt give way, or any regard vnto ſuch Spies, as are imployed by the Rebbells; whoſe cuſtome have allwayes beene to ſowe miſcheefe, contention, and diſcord, amongſt ſuch as hate Rebbellion. And if you, by their meanes, ſuffer your ſelves to bee ſtired vp, to unquiet or diſturbe one another; take heed that you bee not conſumed one of another. For this, would make the ſeducing ſpirits in England, who cleave vnto the Rebbells for Reward, or for a ſhare of the pray; to blaſpheame the *Lord of Heaven to his face in their Pulpits*: and they will preſumptuouſly pretend, *the God of the oppreſſed*, to bee the *God of Rebbells*.

2. *Cor.* 13. 11.

And *Firſt*, by the way, remember this; That if by any of the Kings Servants, who have receaved Promotion, great benefit, Subſiſtance, and the

the Kings favour; ſuch Commanders and Souldiers, as have willingly vpon their owne charge, ventured their Lives, and loſt their Eſtates; or any ſuch, as otherwayes have conſtantly, and with their whole harte and might, and that by their great expence, and over-throw of their fortunes, and ſubſiſtance, and ever ſince the begining of the Rebbellion, by trueth and experimentall arguments, have allwayes ſtroven to defend, maintaine, and juſtefie the King, and all who were faythfull in Authority vnder him; to the vndeceaving, and Rightly informing, of ſuch as were by the Rebbells, and their Adherance, Mallicioufly ſtirred vp againſt the King, and ſuch as were faithfull in Authority: who in duty, and for conſcience ſake, indeavored to doe God, and the Kingdome, ſervice. As alſo many good men of Forraine Nations, have beene from time to time, groſly, and wonderfully deluded, and bitterly ſtirred vp, by the Lies of the Conſpirators, againſt the King, and his beſt Subjects: whoſe ſlanderous reports, have beene conſtantly diſcovered and reſiſted by ſuch as feared God, and vtterly abhorred Rebbellion, and falſehood, to the great ſatisfaction of many ſtrangers, who have been miſ-informed by the Conſpirators, and their Adherants, concerning, or againſt the juſtneſſe of the Kings cauſe. And if the Conſpirators can by any means prevaile with ſuch of the Kings Officors, or Servants, which are in place; for to bring ſuch Commandors, Souldiors, and ſuch others, as is before mentioned; wrongfully into diſgrace, by falſehoode, and Lies, firſt deviſed, and forged by the Rebbells or their Adherance, or if they cauſe any ſuch to bee ſcorned, ſlighted, or otherwayes troubled by ſuch as are in favour with the King: this will cauſe the Rebbells to Inſult and glory the more, though it bee their owne ſhame, and a great miſchiefe of their owne contriving: this will prove the fainting of all honeſt harts, and the weakening of the hands of ſuch as have yet hope and courage: if they can by Brybes, ſecreat wickednes, or other develliſh artes; cauſe the Kings beſt Friends, and ſubjects, to bee loftily, or ſcornfully looked vpon. And if ſuch, who never receaved any ſubſiſtance, reward, or benefit; ſhall for their good will, continuall paines, and expences bee Rewarded with evill for good: this will bee next vnto a deaths-wound vnto the King; and will make the hartes of all his moſt faithfull Friends and Subjects, farre and neare, to faint, mourne, and greeve, when they heare of ſuch things. And the Rebbells doe knowe, that there is no ſuch way to diſharten, and diſ-ingage the Kings friends, and cauſe them to leave him, and all his Fathers houſe, in his greateſt need; neither is there any ſuch way, for to ſtirre vp God and Man, to bee the Kings enemies; then for to render evill for good vnto them, who have vnfainedly ſerved him: and made them ſelves odious in the eyes of all the Kings profeſt and ſecraet enemies, for God, Conſcience, and his Majeſties ſake, and the good of the Nation.

This cauſed King *David* to cry out, in the eares of *Saule*, his Maſter,
1. *Sam.* 24. 12. in theſe words: *the Lord Judge betweene mee and thee, and the Lord avenge mee of thee*. No man need to thinke, that the Rebbells will bee ſo fooliſh, as to ſend any knowne, or profeſt Rogue, for to worke out their buſineſſe in this kinde, but they will make vſe of ſome ſelfe-ended fellows, who one time or other, have pretended to ſerve the King, and ſuch who hath the arte to cut a mans purſe, at the ſame time when hee laſſeth in his face: or like *Judas*, when they ſeeme to bee moſt zelous, and have the bouldneſſe, and the Impudence, to aſſociate them ſelves with ſuch, as they certainly know to bee the Kings friends: and by that meanes, get what ſeacrets they can; not onely to betray the Kings buſineſſe, but alſo their owne friend, and brother, to the preſumptuous enemies. And like vnto the ould proverbe; *this wickednesse proceedeth from the*
1. *Sam.* 24. 15. *wicked, and hacht by the Conſpirators in England*: Though ſome-times acted abroad, as well as at home.
1. *Chro.* 12. 33. The Lord therefore bee Judge, and plead the cauſe betweene all thoſe, who are not of a dubble harte againſt thoſe, who are proud, ſcornfull, and falſe-harted towards thoſe, whoſe harts and Indeavors have ever been for the glory of God, the honour of the King, and for the proſperity, peace, and ſafety, of all obedient ſubjects, in whoſe eyes, a vile perſon is contemned, eſpeſially Traytors, and nototoius Rebbells: *But honoureth them with his whole harte, that feare the Lord.*
The Tribe of Zebalon.
Pſal. 15. 4.

Wherefore, bee pleaſed to conſider, how needfull a thing it is for all ſuch as enjoy the Kings favour, who ſubſiſt, or get benefite by him; that they carefully take heed to reſiſt and avoyd the ſtratagems of thoſe, who ſecreatly endeavour to provoke them to bee a terror, and a burden vnto thoſe, who ever-more have indeavored the honour of the King: by whom they ſubſiſt, as alſo longed for their happy and proſperous returne into their Native country. And remember, that the *eyes of the*
2. *Sam.* 22. 28. *Lord are vpon the hauſtie, to bring them downe; and who will ſave the afflicted people.* My hart is not haufty, nor mine eyes lauftie; ſaith *David* in the Pſal. 131. verſ. 1. Bee ſure, that all who are bent vpon miſchiefe; will ſeeke to croſſe others in any thing that is good: ſcornefull men, bring a Citie into a ſnare; but wiſe men, turne away wrath. The blood-thirſty, hate the vpright; but the juſt ſeekes his ſoule. Forget not this maſter-peece of the Rebbells pollicy, that they will vſe all meanes poſſible
Proverb. 29. 8. 10. 12. to get the *Rulor, and ſuch as are in favour and truſt, to harken to Lies: then they will declare and publiſh that all his ſervants are wicked.* Such are they, who to day, will ſeeme to power out their ſoules before you, and hugge you as their boſom-friend, and to morow, will deride you, and lauffe you to ſcorne. Thinke it not ſtrange, that I mention ſuch things vnto you, ſeeing to my ſorow, I have met with ſuch my ſelfe.

Now, let the wiſdome of the Reador be this, to avoyde and adviſe his friend

friend to ſtand cleare in time, and *ſhunne ſuch as cauſe diviſions & offences*, contrary to the doctrine that good men teach, bee ſure that you follow not *the evill example of thoſe, that revyle the Gods; and who ſcorne and curſe the Ruler of the people.* But ſuch as know, or vnderſtand the wickedneſſe of Rebbells, and yet faune and conceale it: that is almoſt as bad as the former; for if notorious Tyrants, who are knowne to the world, to be but Vſurpors at the beſt: ſhall dare to take vpon them, to murder men, for what they pretend have been concealed, as intended againſt them, though it bee every mans duty for to bend his minde, and indeavor to diſcover what hee can of the Intentions & proceedings of ſuch Opreſſors, as the Traitors (which now beare Rule in England) are: who are nothing a ſhamed, all this while, of being Gods, and their Countries, enemies.

Rom. 16. 17. *Exod.* 22. 28. *Act.* 23.4.

A wiſe man ſcaleth the Citie of the mighty; and caſteth downe the ſtrength of the confidence therof. *Proud and haufty ſcorner, is his name; who dealeth in proud wrath.* Therefore, *bleſſed is the man, that walketh not in the Councel of the vngodly; nor ſtandeth in the way of ſinners; nor ſitteth in the ſeat of the ſcornfull: but his delight is in the Law of the Lord. The lauftie and proud lookes of men ſhall bee humbled; and the hauftineſſe of men ſhall be bowed downe.* And every one that is lifted vp, ſhall be brought low.

Prov. 21. 22. 24. *Pſal.* 1. 1. 2 *Iſa.* 2. 11. 12.

One would thinke, that this were ſufficient for every one that remembers his latter end, or conſiders that he hath a ſoule to ſave, that it is now high time to ſhunne and abhorre thoſe, who have defiled them ſelves, by treaſon, and the blood of Innocence: and yet bouldly ſtands out in defiance of all thoſe, whome they have moſt offended: *to wit*, the Lord of Heaven, the King, and Country of England, and other Nations belonging there-vnto; beſides Neighbour Nations, who alſo were our friends, even as now they are.

Deut. 32. 29.

And that the Conſpirators have aproved them ſelves to be paſt ſhame; doth apeare by the odatious bouldneſſe of *John Milton*, in his anſwer vnto the booke of the Learned *Salmaſius*: which doth conſiſt of preſumptious ſcornings, Lies and revilings; and doth (as it were) declare, that hee had forgotten that there is a Righteous God in Heaven.

For the ſayd *Milton*, doth ſhow in that booke; that there is no more feare of God left in him: in that he hath deſpiſed and controdicted the Worde of the Lord: for it is ſayd, I Councell thee to keepe the Kings Commandement, and that, in Regard of the oath of God. Bee not hafty to goe out of his ſight, ſtand not in an evill thing, *for hee doth what ſoever pleaſeth him.* Where the worde of a King is, there is Power; and who may ſay vnto him, what doeſt thou? vnleſſe it bee ſuch graceleſſe Rebbells; who will neither obay God, nor King, becauſe it can not conſiſt with hypocreſie, nor with violence, by the helpe whereof, they killed the Iuſt, and have taken their Eſtates, & the Army, who muſt protect them, are their Gods, and their Confidence: becauſe they give them Large paye out of other

Eccleſ. 8. 2. 3. *Pro.* 20. 2.

mens Eſtates, by whome ſo many of our Nation muſt be murdered, at home and abroad, as the Officors of the Armye, & the like Conſpirators pleaſe.

Wherefore, the Lord God furniſh and ſupply the harts of the King, and of all his Fathers Houſe; the Lords of his moſt Honourable Privy Councell; his Reverent and Learned Cleargye, and all his moſt faithfull friends and helpers; with the ſpirit of Vnderſtanding, Wiſdome, and Courage, and eſpecially; with the knowledge and feare of the Lord: and with the Love of Equity, Iuſtice, and Iudgement, where with the God of Iuſt men, is well pleaſed. And I pray God, vnite the hartes of all the Kings vnfained, well-wiſhing Subjects, and all his Majeſties true-harted and faithfull Attendance, vnto him ſelfe, and to the King, whom they ſeeme to honour: and in a Loving, and Friendly behaviour, one vnto another; that neyther the ſecret, nor profeſt enemies, who every day ſeekes the Ruying of both the one and the other, that they may hence-forth bee able, to make no more breaches, nor prevaile any longer, nor bee able to ſtand before the King; nor before ſuch as are faithfull vnder him.

The Lord give the King favour in the eyes of God and man, that his Majeſty may delight him-ſelfe in the Workes, and the Will of the Lord; and that hee may obtaine a deſerving ſpirit, to diſcover and finde out thoſe, who hence-forth have any Intent to betray the truſt impoſed in them; and all thoſe who any wayed abuſeth his Majeſties favours, by proud Lookes, or taunting Termes, or other ſcornfull Cariadge, towards thoſe who deſires the ſafety & proſperity of his Majeſty, and of all his Fathers Houſe, as well as any of thoſe who have long ſubſiſted by the Kings bounty and favour, and if ſuch men bee diſcouraged, who in ſingleneſſe of harte, and for love and good will to both King and Country; who without any benefit, one way or other, none can doe the enemye better ſervice, then to cauſe ſuch men to bee abuſed: becauſe it ſeemes the Conſpirators doe conceave them ſelves to bee in agreement with death and hell. Who doe not conſider, that the hayle ſhall ſweepe away the Refuge of lies. Therefore, they promiſe them ſelves, that the over-flowing ſcorge ſhall paſſe through, and not touch them, who have made lies their reffuge; and have hidde themſelves vnder falſehood.

Iſa 28.15. 17. 18.

As I have often mentioned, ſo I ſtill hope & reſolve by the providence and gratious aſſiſtance of God Allmighty; to declare a farre greater Reaſon, for what I have ſayd, and what I have yet to ſay againſt the Conſpirators of England. If the Lord pleaſe to continue vnto mee health and ſubſiſtance, to the further ſatisfaction of your Majeſty, the *King of France*, all your good people, and many others at home and abroad; and for the diſcharge of my owne Conſcience, betweene God and my ſelfe. *For if I Regard iniquity in my harte, the Lord will not heare my prayers:* the Lord direct mee in that which is according to his will; and hinder mee what ſoeuer is contrary to his will. *For the Lord knoweth the way of the Righteous, but the way of the vngodly ſhall periſh.* And thus I humbly take my leave at Preſent, and Reſt, till the Lord ſhall give mee a further opportunity.

Pſal. 66.18

Pſa. 1. *laſt verſe.*

D i s-

DISCREET READOR:

BEE pleaſed to take notice, that ſome things more I have to ſay, concerning my owne ſufferings, for the ſpace of *Three and twenty yeares* together: which doth conſiſt of divers Artikles, which I preſented vnto the ſayd *Crumwell*, and vnto *Mr. Walter Streckland* for him; to both whom, and vnto others of theyr party, I made my greevances knowne at large in Papers, bearing date the 20. *of February*: and others of the third and fourth of March, in the yeare 1656. *Stilo veteri*, from *Middelborgh* and *Fliſhing*. Which Papers were delivered to *Mr. Streckland*s hand, the 12. of that inſtant March, for the ſayd *Crumwell*, by one *John Symons*, a ſhippe-Carpenter, who, as apeares by his owne Letter, dated vnto mee from *London*, the 13. of March laſt, wherin is ſignefied vnto me, the delivery of thoſe papers aforeſayd, to the ſaid *Mr. Streckland* the day before: dwelleth neare *Noahs Arke*, cloſe by *St. Saveries Docke*, not farre from the *Mill ſtairres*, over againſt the *Armetage*, at *Horſet-downe*, in the Pariſh of *St. Madlen, London*. I having vſed all meanes poſſibly, for the ſpace of one yeare and a halfe together, for the obtaining of Reparation towards my great troubles, charges, diſgraces, and much other prejudices, but in Feb. and March laſt, *to wit* 1656. *Stilo veteri*, that ſeeing the power of the Kingdome of England, being in the hand of the ſaid *Crumwell*, and his Army: my deſire from him, and *Mr. Streckland*, was, that by his, or their meanes, the ſome of *two hundred pounds ſterling*, might bee payd mee in *Bridges*, within thirty dayes after the date of my ſayde papers: or otherwiſe I would publiſh, or make knowne vnto the world ſuch things, as the ſayd *Crumwell*, and his party, would by no meanes bee willing to heare of. And that if the ſayd 200. pounds were not payd mee, within the time aforeſayd, I would cauſe the evill ſavor of *Crumwell*, and ſome of his party, for to come abroad into the world, more then ever it was yet: It being, according vnto equity, and rather ſhorte then over. Alſo the ſayd *Crumwell* having done many things of greater conſequence, but never any thing with more equity, in this world. And that if by his meanes, the ſayd ſomme were payd me; I would bee allwayes ready to give an account of any thing that I had mentioned vnto any one, whom hee would appoynt in ſuch a place where wee might bee both free to ſpeake our mindes: and that I would make knowne vnto him, whom the ſayd *Crumwell* ſhould appoynt what I had further to ſay againſt *Crumwell* and his Army, and ſome others of his party. And though it ſtands mee much in hand for to take care for my ſubſiſtance, I being in yeares: without which this Pamphlet had been publiſhed more then tenne yeares ſince: yet vpon condition, the ſayd mony had beene payd mee, I would have communicated the buſineſſe vnto ſome of his apoint-

ment.

ment. Firſt, in private: that they might the better have made theyr peace with God, the King, and his Subjects. But leaſt any one, or more ſhould thinke, that I vpon any condition at all, did thinke or ever intend, to bee wholy ſilent, in what I mean by this; the cleane contrary may appeare, as follows.

This is parte of what I ſignefyed vnto him, in the ſame papers, wherin I expreſt or ſpecefied my greevances. I incloſed alſo to the ſayd *Crumwell*, three Copyes: one, of an *Atteſtation*, vnder the hand of *Mr. Heugh Pieters*, Miniſter, dated the 17. day of Iune, 1634. For the clearing mee of a falſe Accuſation, then layd to my charge; an other, was the Copy of an Act, vnder the hands of the *Lords of Rotterdam*; to ſhow that I was a free *Broker*: and the third, was a Copy of an Act that I had from the Company, my Maſters, to the intent, that *Crumwell* might vnderſtand, that I deſired nothing but what was as juſt as the Cloathes on my back, and rather farre ſhorter then one or two over.

I ſignefyed alſo vnto the ſaid *Crumwell*, that whether the mony were payed or not, that I expected nothing, neyther would accept of any thing from him; or any of his party: but from my Maſters, aforeſayd, vnder whom I had ſufferd: and to this purpoſe I wrote vnto him.

There is a longer explication of this in Folio 58.

SIR: I hope your Highneſſe will grant, that though Power, and Impudence by violence, drive honeſt and harmleſſe men from their Right, and quiet being; yet you will not deny, but that it is lawfull for men who are oppreſt, and ſpoyld, for to vſe the beſt meanes they can, towards the obtaining of Reparation, or Reſtitution: as it ſhall pleaſe the Lord to give power, or opportunety. And I doe comfort my ſelfe in the Lord my God; as ſome times *David* did: who, I hope, will gratiouſly favour my Righteous cauſe: neyther hath hee left mee wholy without hope. Though I muſt confeſſe, it ſometimes pleaſeth God for to ſuffer lyes, craft, tyranny and falſhoode, to proſper and to continew longe.

1. *Sam* 30. 6.

Dan. 8. 25.

SIR: If I ſhould make ſuch a greevous complait, without juſt and very extreame cauſe; how ſhould I then expect *the God of equity*, to bee on my ſide? or, who can I expect ſhall helpe mee in time of need? I hope, the Lord will not ſuffer vayne thoughts, for to lodge with in mee, nor any evill thing which I blame in others. To my ſorrow I know, that by violence framed, and ſhameleſſe Arguments; as by other vnlawfull proceedings; oft-times a bad cauſe, is kept too long on foote: yet that doth not make a bad cauſe good; becauſe it is contrary vnto equity, and becauſe the God of juſt men, is of purer Eyes, then to behould evill; and who can not looke vpon iniquity: vnleſſe it bee in his good time, to puniſh ſuch as deale treacherouſly, and ſuch as holde their tongue, when the wicked devoureth the man, that is more Righteous then hee.

Habak. 1. 13.

SIR:

SIR: ſeeing that my laſt hope I have left of ever Recovering the ſayd ſomme of Mony; is only by the helpe of your Highneſſe: my ſufferinge, *namely* in my perſon, and good name, as in matter of my ſubſiſtance, have beene very great, & of three & twenty yeares continuance. Wherefore blame mee not, though I earneſtly ſeeke Reparation by ſuch meanes, or poſſibillities, as God is pleaſed to aforde mee. I doe moſt humbly Confeſſe, that I am very large and tedious, and you ſhall doe well to Conſider the extremety of my being neceſſetated herevnto. I further ſignefied vnto the ſayd *Crumwell*, beſides my greevances at large, comprehended in divers Articles; as is a foreſayd; that in caſe hee did not cauſe mee to have Iuſtice, as aforeſayd, ſeeing that power is in his hand; that hee might perceave that I did intend, to doe that which would bee very vnwelcom to him, and vnto many of his Party, and I alſo added parte of my grounds, or Reaſons, wherfore I would doe it: as followeth.

SIR: I doe moſt humbly ſhow vnto your Highneſſe; that for theſe many yeares together, I have been very much greeved, at the proceedings of your Highneſſe, the Army, and others of your Party, againſt the Worde of God, the King, the Church, & the Lawes & Nation of our Land. And that ever ſince the troubles of England by the Conſpiracy of you, & your Partye, as heereafter more at large firſt began; in which time many thouſands, of the beſt and moſt peaceableſt famelyes are ruened: alſo by the ſlight of men, and that long in ſecret my moſt beloved Nation hath beene in a moſt wonderfull manner ſtirred vp, and ſet one againſt another: by ſuch as were the enemies, & troublers of our Nation, ſo at home, as from abroad: by which Curſed meanes aboundance of blood have beene ſpilt: for which my ſoule hath conſtantly mourned in ſecreat. *Verbatum.* *Jer.* 13. 17.

For which Cauſe, and for other Reaſons, that I muſt as yet conceale; I have ſpoken much againſt the Perſon, and Proceedings of your Highneſſe, and ſome others of your Party: which by the helpe of the moſt high God, ſhall be knowen ſhortly in publicke, or in private; which I have intended this many yeares, but hetherto I have kept it ſtill private, vnleſſe vpon occaſion, ſome wordes darkely have paſt from mee, becauſe I have greatly, and alwayes longed, to ſee or heare of a Righteous ſettlement in England; without diſcovering my ſelfe: and as yet onely my prayers to God Almighty, have been my beſt Indeavours to that purpoſe.

And SIR, much at convenient time and place, I have to ſay, & without any wrong or prejudice vnto any others; alſo it will concerne you, and many of your Party, to know the ſame in private, before it comes in publicke to the world, becauſe thereby your evill favour will yet be much more knowne then ever it was, or hath been as yet.

This is the Copye of a Letter from mee, to *Crumwell*: the Arch-Rebbell: being word for word.

The Copye of another Letter, incloſed to the ſayde *MR. Streckland*, for the ſayd *Crumwell:* Dated the 28. of March 1657. in *Bridges*, and ſent by the ordinary Poſt by way of Dunkirke.

For your Highneſſe, *to wit*, the moſt vallient *Oliver Crumwell; Lord Protector of the Army*, and ſome others, in great *Brittaine* and *Ferland*. This is alſo *verbatum*.

SIR; I doe humbly agayne give you notice, that I did write vnto you, from *Middlebourgh* and *Fluſhing*, in *Zeland*; by one *Iohn Simmons*, a Shippe-Carpentor, dwelling neare *Noahs Arke*, not farre from the *Mill-ſtayres*, in *Horſydowne*, *London*. Certaine papers of Conſequence, bearing date the 20. of Feb: laſt. But for want of a ſpeedior paſſage, I dated other papers, the third and the fourth of March, old ſtile. Alſo I wrote vnto *Mr. Hugh Pieters*, *Mr. Walter Streckland*, & to *Sir Henry Vaine*, all whom doe know mee, or ſome times have knowne mee; but *MR. Pieters*, *Miniſter*, beſt of any of them.

SIR: The Contents of the ſayd papers, are as followeth. I having ſerved the Company of Marchants Adventurors of England; ſome times Reſiding in *Delfe* and *Rotterdam*; ſince the yeare 1634. and though I humbly doe, and ſhall ever Acknowledge many of my ſayd Maſters, both of the firſt & of the laſt of their Worſhips, ſome were as good Maſters vnto mee, as I could wiſh or deſier them to bee, yet others of their ſayd Worſhips, who were towards me diſaffected, from the begining of 1634. have from time to time, cauſed my Life and Harte to bee very full of bitterneſſe; which hath beene vnto mee exceeding prejudiciall and greevous: and doth conſiſt, not onely of denying mee of Iuſtice vpon ſeverall ocaſions, againſt ſeveral ſlanderous & abuſive perſons; who, by ſome of the ſayd Company were partly, or wholy, incouraged; if not from time to time Imployed, and ſet on againſt mee: as alſo, I have beene wonderfully blamed, as a mallicious fellow, for ſuing for Iuſtice: without which, I ſaw it to be vnpoſſible, ever to bee quiet. The want wherof, cauſed the evill-doers to bee the more Inſolent, and many others afterwards, by Reaſon of the evill example of the firſt three; and I have often, by ſeverall of my ſayd Maſters, moſt wrongfully beene accuſed in the like kinde, I ſay, by divers of themſelves, though from the firſt to the laſt, never any thing at all hath beene proved againſt mee. Alſo, the Injurijs and violence hath beene ſo extreame, and continuall againſt mee, as I ſhall humbly ſhow, when it ſhall bee Requiered of mee, that I went three ſeverall times to the Hage, to complaine vnto *Mr. Olyver Synjohns*, *Mr. Walter Streckland*; when they were there as Ambaſſadors, for to Intreat them, to move the Company in my behalfe; but for feare of giving my Maſters great diſtaſt thereby, and by Reaſon of ſome difference betweene *Mr. Streckland* and my ſelfe, about the Ingagement, which I refuſed in 1650. neither was *Sterckland* content

content with mee; & vpon thoſe two Conſiderations, I did forbeare, becauſe I have ſince in ſundry kindes beene greatly abuſed: and all other hopes of Reparation now failing, my humble deſier is, that by the Indeavor, and power of your Highneſſe, I may have payed mee by my ſayd Maſters, Reſedent now in *Dordricht*; the full ſomme, or valew of 200. pounds ſtarling: to mee, or my Aſſiges, in *Bridges*, within thirty dayes after the 10. of March 1656. ould ſtile, for the Reaſons ſpecefied at large in the ſayd papers before mentioned, ſent by the ſaid *Simmons* vnto your Highneſſe, who arived at *London* the 11. day of this month of March.

SIR, this I entreat of you; becauſe the power of our Land is now principally in your hand, and becauſe your Will and Word hath beene, as it were a Law in many other things, of farre greater conſequence: but if you doe it not to be payd to mee within the time mentioned; I intend by the helpe, and the Devine Providence of that ſame God, which it ſeemes *Iſa.* 1. 4. many of your party have forſaken. Or elſe they know him not: 1. Sam. 2. 12. I ſhall (I ſay) by the ſpeciall aſſiſtance afore ſayd, ſhortly make ſuch things knowne to the world, as that neyther your Highneſſe, nor ſome of your helpers, will bee at all willing to heare of; Concerning the proceedings of you, & ſome of your Party in theſe laſt 20. years together, againſt that parte of our Nation, who moſt Inclined to peace, trueth, and meekneſſe: and it may bee, by the helpe afore ſayd, in ſhort time, by my meanes, ſome of the ſame Creatures, who have been begotten by the troublers of England, & bred vp vnder ſome of your owne party, may happily come to byte you, and ſome others. But if the ſayd two hundred pounds ſtarling, bee payd vnto mee, or my Aſſignes in *Bridges*, in *Flanders*, before the 10. of Aprill 1657. old ſtyle: I ſhall not onely deferre the ſame, which I otherwiſe by the grace of God intend, but alſo I ſhall by the helpe of the moſt High, indeavour to ſhow you, or ſome whom you ſhall be pleaſed to appoint for to heare mee, the beſt way and courſe to bee taken towards your Honour, peace, and ſafty, to the end that yet a farre greater diſſollation come not vpon my beloved Nation, by the meanes of your Highneſſe, and ſome of your party: which I am afrayd of, and long have beene: by Reaſon whereof, you may conceave the more, or better ſafety for your ſelves, and yet be miſtaken.

SIR, I humbly referre you to my former papers, wherin I wrote you diſtinctly, the particulars of many of my greevances, alſo incloſed to you, and vnto *Mr. Sterckland* for you, beſides Copyes of papers, preſented at ſeverall times vnto my ſayd Maſters; as well to ſuch as Reſide now in *London*, and *Hamborough*, as now Reſiding in *Dordricht*, wherein many particulars of my greevances were eſpecified. And ſo I tooke my leave.

Further: the Reador may pleaſe to conſider, that *Crumwell*, and his Conſorts, have choyce of two ſeverall Interpretations of that which is written in folio 52. & part of 53. by them to be vnderſtood out of thoſe words:

being proper, as alſo trueth both wayes: *namely*, vnto my long & manyfoulde or ſundry ſufferings by mine owne enemies, in 23. yeares: or as truely may the ſame words bee vnderſtood, to bee the longe and extreame ſufferings of the King, and the Nation of England, by *Crumwell*, and his Army, and ſome other Conſpirators in Combination with them.

Further: I did in my papers afore-ſayd, alledge vnto *Crumwell*, and others; that I neyther would wilfully offende him, nor flatter him further then my neceſſety did require for the clearing of mine owne Conſcience between God and my ſelfe; in regard of what (longe ſince) came to my knowledge, conſerning the Conſpirators in England.

Secondly: I did therin reflect, vpon what I then ſuppoſed would follow, betweene the ſayd Conſpirators and my ſelfe: and the onely meanes of my being Righted, remayned in himſelfe, to wit, *Crumwel*. Therefore I could doe no leſſe, then to give him ſome good words, by way of the Tytle, given him by the like of himſelfe, & ſome others; who loves him not: as himſelfe wel knowes.

A woe! *Prov.* 16. 15. *Iſa.* 5. 20.

Thirdly, There is a Curſſe pronounced vnto ſuch, as call *evill good*, and *good evill*, which is, to Iuſtifie the wicked, and to condemne the Iuſt.

Fourthly, Neyther doe I beleeve, that *Crumwell* deſiers to bee flattered; vnleſſe it be by ſuch, as are ingaged in Treaſon, as well as himſelfe: without which, hee will not lightly put Confidence on any man.

Theſe, and divers things, being neere to this purpoſe, I ſignefyed vnto the ſaid *Crumwell*, and *Streckland*, & others of their Party; in March a foreſayd: who anſwered mee not a worde: which ſhowes the hart of the ſayd *Crumwell*, to his owne ſhame to be lifted vp; and it may be to his owne deſtruction. *Who gloryes in his owne ſhame, and who onely mindes earthly things.* It ſeemes there is none in Power in England, *that will doe that which is good: no, not one*: as apeares by *Crumwell*, and his Conſorts, though they are ſought vnto.

2. Kings. 14 10. 13. *Phil.* 3. 19. *Pſal.* 14. 3.

Wiſe, and Righteous Reador, bee pleaſed to take notice of the Concluſion. Theſe following Reaſons, Reade and Conſider.

I. *Firſt*: to my great diſgrace and prejudice, my wrongs and ſufferings in my Perſon, and good name; hath been in ſundry kinds very extreame and of 23. yeares continuance.

II. *Secondly*, This hath cauſed me from time to time, to be bitterly revyled and ſcorned by good men, as well as others, by miſ-informations.

III. *Thirdly*, By reaſonable Reparation given me; ſuch as have abuſed mee by miſ-information, & not wilfully, much leſſe ſo Malliſſiouſly as others, then they would have vnderſtood that I was much wronged.

IV. *Fourthly*, That thoſe which are Impudent, will then ſee to their ſhame, that they have often wronged mee, without any cauſe at all in mee.

V. *Fiftly*, That I may thereby live quietly, and in peace with all men, in time to come.

Sixthly:

Sixthly: that ſuch, and the like, might ſee and conſider the evill of theyr doings, and doe no more ſo wickedly; nor any others againſt mee, nor any others hereafter, by the evill example of the former, ſo evill ſhall bee put away from amongſt you, and others ſhall heare and feare, and commit no more any ſuch evill amongſt you, ſee Deut. 19. from the 16. verſe to the end. VI.

Seaventhly, Becauſe my ſelfe, & others; have found by longe and woefull experince, that becauſe ſentence or Iuſtice againſt the evill workers, hath neither in the ſhort, nor long, been executed, much leſſe ſpeedyly; *therefore the harts of the Children of men, hath been fully ſet in them to doe evill.* Is it not a wonderfull thing, that men ſhould ſo deſpiſe the Word, and caſt of the feare of the Lord? like men who are ſo deſperately wicked, as to tyranniſe ſo much over others, as to make them halfe or wholy diſtracted (as them ſelves ſay) by exſtreme violence, and greefe, donne by themſelves and then Inſult the more over them, by taunting termes, Imputing ſuch to be mad for the great troubles, and vngodly dealings, brought vpon the opreſſed, by them ſelves. Theſe doe aprove themſelves to bee Lovers of wrong, more then of Right, neyther are they aſhamed to condemne the Innocent, nor to Iuſtefye the vngodly. Theſe men ſeeme to ſcorne *Gods owne Word*, ſeeing it is ſayd, *that oppreſſion maketh a wiſe man mad. A gift deſtroyeth the harte, and ſo doth feaſting too: when it is done to a miſchievous end.* VII. *Eccleſ.* 8. 11 12. *Eccleſ.* 7. 7. *Jeren.* 17. 9

Now, becauſe the evill ſmell of theyr deteſtable projects is come abroad into a great part of the world, which in the ſhort or long will make *Crumwell*, and his Helpers, for to ſpuw vp or leave the pray againe, by them vnjuſtly taken from theyr betters, both of our owne, and other Nations. And this is the Reaſon that the Traytors of England firſt made vſe of Strangers againſt theyr owne King and Country; I meane ſuch as were miſ-informed and deceaved by the falſhood of the ſayd Traytors. I.

Secondly, the ſtrenght of theyr deluſion, and the neceſſity of the ſayd Rebbells for it, they yeare after yeare have made vſe of one Catholike to deſtroy another Catholike: ſo that it ſeemes theyr Trade and Profeſſion is to ſowe and to make diſcord, ſtrife, and deviſions amongſt Brethren, from whence commeth deſolation, ruying, and bloodſhed, and they warme themſelves by the coales of other mens Houſes, whom the ſayd Rebbels ſet on fyer. II. *Proverb.* 6. 19. *Rom.* 16. *verſ.* 17. 18. 19. 20.

Thirdly, they have not onely ſeverall times ſtirred vp Proteſtants againſt Catholikes, but alſo Catholikes againſt Proteſtants. Witneſſe the Hents of theyr owne Creators, ſaying: They had helpe of the Subjects of the *King of Spayne*, or ſome of them againſt the *Lords the States Generall of the Vnited Provences*, or againſt the peaceable Inhabitants. I confeſſe, if they ſpeake trueth, it is to themſelves miſ-fortune, becauſe their cuſtome is conſtantly for lyes: but if it bee true, it is but like as *Abimelechs* boldneſſe. So that, if any of the King of Spaynes Subjects were drawne thereunto, III. *Judges* 9. *verſ.* 2. 3. 4. 5. 6. *Nota* 15.

it was by the ſhameleſſe importunety, and ſtrong deluſions of the ſayde Rebbells. Vpon which account they would have broken the Peace betweene the King of Spayne, if the ſayd States (before mentioned) had proved ſo wicked as themſelves. So that the Reador may vnderſtand, that by ſmooth words, fayre pretences, and other vngodly ſhiftes, there is no end of the hurtfull ploddings of miſchiefe by the ſayde Rebbels. For firſt, they will procure others to doe what is vnjuſt, and then will be the firſt to ſtirre vp yet others againſt them for it.

It were greatly to bee deſired that all people, eſpecially Proteſtants, who have beene moſt deluded by the ſayd Rebbells, did perfectly vnderſtand how much the Conſpirators have beene beholden to ſlaunder, fraude, and falſehood; and thereby have prevayled with ſeverall other Nations, for to condemne, and judge wrongly of ſuch eminent and innocent Perſons at home and abroad, as were more righteous then themſelves. And ſometimes they joyned with *Spayne* againſt *Portingall*, and ſeverall times ſecretly as openly they jugled with *Portingall* againſt *Spayne*: and after that, the like againe with *Spayne* againſt *Fraunce*, and now with *Fraunce* againſt *Spayne*. Neyther is it poſſible to mention halff the miſchiefes that the deceavors of England hath practiſed in theyr wicked proceedings. But the Indifferent Reador may bee pleaſed to remember, that when I mention the Makebates, or Conſpirators of England, I doe not meane the Oppreſſed, nor the deluded people of England; but I meane the preſent Traytor *Crumwell*, the Officors of his Army, and ſuch others of his Right-hand Mates, as fell firſt from that Religion they firſt had, and ſince have changed theyr Religion from Preſbiterians vnto Independants; then to Annabaptiſts, but what Religion now they have, I know not. But this I am ſure, that ſo by *Antinomiſmi Adamites*, and *Quakers Relligion*, and others, which I can not remember; but I am ſure, they are all countenanced, if not firſt invented or deviſed by *Crumwell*, and his chiefe Helpers: and by this means they keepe the people of England, & elſſewhere, in continuall contention, ſtryffe, and envye, one againſt another, leaſt by Love and Vnity they ſhould ſet themſelves againſt the Rebbells, who have brought diſhonour, infamy, and diſtreſſe vpon the Nation.

And this is the Reaſon that the mindes of many people abroad are corrupted by the falſe Reportes of thoſe, who have donne ſo much miſchiefe, and doe cauſe good people to doe much evill, by theyr bitter cenſurings and condemning not only the King and Queene, the Biſhops, and many a thouſand others, who are peaceable, quyet, and faithfull in the Land; & that for ſome ſmall puniſhment inflicted vpon 3. or 4 preſumptious Perſons, who, after ſeverall warnings, continued to trouble the State, and diſturbed the Church & the Common-wealth alſo by Rebellious and falſe Doctrine, they declared their impudence, like *Rabſaketh*, in their Books or Pamphlets, Sermons, Lybels, ſeditious Feaſts, &c. againſt the Government

ment then Eſtabliſhed. Which by Act of Parlament, *to wit*, the Lawes of the Land, beſides the Proclamations of the King, the Biſhops were enjoynd and expreſly charged and commanded to maintaine, and to puniſh Offendors, and ſuch diſturbers as by Lyes, new Doctrines of theyr owne framing, ſtirred vp part of the People to Rebellion againſt the King, the Church, and the State, to the loſſe of many a thouſand good mens Lives, beſides many of the Rebbels owne adhearance. And therefore no wonder though the guilt of the Rebbels make themſelves afrayd, who have cauſed ſo much innocent blood to bee ſpilled by Sea and Land, beſides murthering of the Lords Annoynted, & others, whom vnder God, the Peace and the Welfare of the Land dependeth.

And this is the cauſe they vſed ſo many devices, policyes, and continuall importunities, not onely to deceave many other Nations, eſpecially Proteſtants, with whom they prevaile little or much to joyn with them in theyr moſt abhominable Conſpiracy. Neither will they ever ceaſe to provoke ſo many others, as poſſible they can for to enter into Combination with them, becauſe they are continually in ſo much feare of the Gallowes, as ever were any knowne Theefes in this world. Therefore, though they bee repulſed and rejected againe and againe, yet like the Devill, with ſhameleſſe faces, will ſtill preſent themſelves for the procurement of theyr owne ends, as it is in the firſt of Iob, verſ. 9. 10. 11. and in the ſecond of Iob, verſ. 3. 4. 5. 6. 7. And ſeverall times in the fourth of Matheuw, verſes 3. 4. 5. 6. 7. 8. 9.

Therefore all you, High and Low, who intend to keep your peace with the Lord our God, delay no to breake off Peace with the wicked Rebbels; therefore I ſay vnto you, as *Moſes* ſayd vnto the people of Iſraëll, *I pray depart, and ſeparate your ſelves from theſe wicked men, leaſt the good Spirit of God depart from you.* NOTA. You ſhall finde in the ſame Chapter, that more then three times as many thouſands periſhed in that Rebellion, as there were hundreds of them, when they firſt began, like as you may reade verſ. 2. and 49. in the 16. of the Booke of Numbers. *Numb.* 16. verſes 2. 26. 27. 31. 32. 33. 34. 49. *&c.* 1. *Sam.* 16. 15.

And though they will ſhowe themſelves as bolde and blaſphemous as *Rabſhakeh*, as it is in the ſecond of the Kings, Chap. 18. verſ. 27. 28. 29. but eſpeciall compare the *Rebbells of England*, with *Rabſhakeh*, in the 30. verſ. of the ſame Chapter; and minde their impudence as was *Rabſhakehs*, verſ. 31. Wherefore ſay vnto them, as Chriſt ſayd vnto the Devill, *get thee hence, Sathan, for it is written, Thou ſhalt not tempt the Lord thy God.* Therefore you may ſee, though the Devill was rejected divers times by our Saviour, yet hee was ſo ſhameleſſe as to renewe his temptations againe; even ſo is the practiſe of the Rebbells of England, whoſe temptations are of no leſſe force then the Devills were: but you muſt anſweare them as *Jehu* anſweared *Joram*, namely: *Wat haſt thou to doe with peace, ſo long as the whoredomes of thy Mother Jeſabell, and her witchcrafts, are ſo many?* That is you muſt call to minde the fruites, *Mat.* 4. 10. 2. *Kings.* 9. *verſ.* 22.

tes, or the evill actions committed by the ſayde Conſpirators, & throw them in theyr owne faces, as occaſion ſhall bee preſented by them-ſelves.

Gen. 15. 11 Or you muſt ſtirre vp your ſelves, and dryve them from you, as *Abraham* drove thoſe devouring fowles from the carkaſis of his Sacrafice.

Now be pleaſed, *O King of France*, and all other *Princes, States, Potentates, Majeſtrates* and *Marchants*, and all others whoſoever, conſider, foreſee, and minde your owne honour & ſafety in time: for you will finde many times that the Lives and Eſtates, as well as the Honour of good and harmleſſe men, are many times deſtroyed & loſt, becauſe they have to doe with evill men, as you may ſee by the 42. men, which were ſlayne by *Jehu*, onely for that they were going to viſit the childeren of *Ahab*. Neyther was any one of them ſpared or left alive.

2. *Kings* *Chap.* 10. *Verſ.* 14.

And whereas the Rebbels, with whom you are (or may bee) intangled, and by them drawne into diſhonourable and ungodly diſſignes, and when afterward they ſhall ſee that vpon more ſerious conſideration you begin to ſcorne and ſhake them of, then will they pretend Artikles of Agreement, which themſelves, or ſome others for them, have by ſuttell policy obtayned from you, by pretences which beares a doubble meaning.

Eſther 3. 8. 9. 11. 12. 13. *verſes.* Vnto which I anſweare againſt theſe Sophiſters, that though by the greedineſſe, pride, & bloody mindedneſſe of *Hamon*, *Ahaſuerus the King* was prevayld withall to give conſent to deſtroy the Iewes, and to take all their goods: yet vpon better deliberation and information, hee did not onely revoke the Decree, but cauſed him to bee hanged for his impudence, by whom hee was drawen therevnto, and that after the writtings were ſigned, ſealed, and ſent away. Note heere, how th King commaunded by Letters, that for the wicked deviſe, deviſed by *Haman* againſt the Iewes, ſhould returne vpon his owne head, and that hee, to wit *Hamon* and his 10. Sonnes, ſhould bee hanged on the gallowes.

Eſther 7. *verſ.* 9. 10. *Eſter* 8. *verſ.* 10. 11 *Eſter.* 9. 25.

And if the Rebbells of England, who hath approved themſelves farre worſſe then *Hamon*, were ſerved ſo, it would be a piece of Service acceptabel vnto God and Man, and right honourable vnto the Authors of it. By which the Reador, and all men, may ſee and take notice, that it is farre more pleaſing vnto the Lord, to breake of Agreements with ſuch, as practiſe nothing but miſchiefe, then it can bee to continue in a wicked League with ſuch, as the Rebbells of England are. I pray you all, High & Low, at home and abroad, to conſider the Reſolution and Example of *David*:

Pſal. 26. *verſ.* 4. 5. 6. *I have not* (ſayd hee) *ſat with vayne perſons, neyther will I goe in with diſſemblers. I have hated the Congregation of evill doers; and I will not ſit with the wicked. I will waſch my hands in innoſency, and ſo will I compaſſe thyne Altaer, O Lord.*

Which no man can doe High no Lowe, Rich nor Poore, ſo long as his hand is with ſuch children of wickedneſſe, as are the Rebbells of England. Who ſayth further, *gather not my ſoule with ſinners, nor my life with bloody men,*

Verſ. 19. *in whoſe hands is miſchiefe, and the right hand is full of Brybes.*

I am

I am afrayd of a perpetuall deſolation upon England, becauſe the pryde and impudence of the Rebbells, who hath reproached, cheated, diſhoured, and ſpoyld the Nation, as well men of ordinary quality, as the more conſiderabell; they have alſo magnifyed them-ſelves againſt the Lord, and his people: and this Aſſembly of Sycophants now in England, doe Vſurp a rigorous Authority, and they doe inſult over the meanor ſorte of men, as well as over the more eminent, who cauſe divers to groane from out of the Citty, & the ſoule of the wounded cryeth out, yet God layeth not folly to them; neyther can any in all the world more preſumptuouſly take vpon them to collumniate, cenſure, & condemne all Catholikes, eſpecially the Pope and the Ieſuwytes: ſo that, beſides variotye of ſlaunders, the Rebbells not onely themſelves, but all, or moſt of theyr Creatours, doe conſtantly pretend the Pope to bee the *ſonne of perdition*: who (as they ſay) appoſeth and Exalted himſelfe, above all that is called God, and that the Pope ſhoweth himſelfe that *Hee is God*. Alſo *Crumwell*, and his Army, and others of his Creatures, are alwayes ready for to pawne all the Fayth and Throth they have: that the *Pope is Antichriſt, and the Beaſt that aſcended out of the bottomleſſe Pit*. But the Scripture ſayth, That hee is Antichriſt that denyeth *the Father and the Sonne*. But the Pope confeſſeth both the Father and the Sonne: ſo that by te Rule of Scripture, hee can not be Antichriſt: Neyther doe I know who ſhould bee Antichriſt vnleſſe the *Devill*, or *Crumwell*, or ſome ſuch *curſed Creature*.

Iob. 24. 12.

1. *Teſſal.* 2. 4.

Revel. 11. 7

1. *Iohn.* 2. *verſ.* 22.

I confeſſe it can not yet bee ſayd, that the *Seaven Hills of Rome*, are in the poſſeſſion of this our *Crumwell*. But I have ſome Reaſons with confidence; to thinke, that *Crumwell*, the Sycofant, hath *ſeaven foule Spirits about him*, or that are his Aſſociates, who are yet more wicked then any can bee about the Pope, or in Rome it ſelfe. Neyther doe I ſuppoſe it will bee harde for to diſprove, but that the Rebbells are Lyers (like thoſe falſe Apoſtels) who pretend to be Chriſtians, and are not, but are rather of the *Synagogue of Sathan*: witneſſe theyr troubling of all Nations, who are good Chriſtians, beſides theyr owne Nations, ſo many yeares together. And marke their many alterations, and changes againſt Chriſtianity in England, and contrary vnto all Chriſtians of all other Nations.

Revel. 18. 2. 3.

Zepha 2. 9. 13.

And yet the future and evill intent of the *Iugglers in England*, doth apeare againſt Chriſtians, in that they will neyther aſſiſt the *State of Venice*, in theyr diſtreſſe at all themſelves, nor will they ceaſe from hindring nor from troubling of thoſe, that gladly would helpe that State in theyr need, who are an Honourable, Ancient, and Peaceable State, *to wit*, *The Republike of Venice*: who are like to bee forced unto a very diſhonourable Peace, which can not but prove very prejudiciall vnto *France*, & vnto other ſeveral Chriſtian Nations: or elſe the ſayd State may come to be greatly diſtreſſed by reaſon of the *Rebbells of England*, which will bee yet worſe for other Chriſtians; yet the ſayde Rebbells continue to preſſe on theyr owne ends,

though they ſhould bring all Chriſtendom in ſubjection vnto thoſe who are no Chriſtians, and therefore they will make no Peace, but breake and hinder what Peace they can, vnleſſe it bee with ſuch as are like themſelves, who will ſhortly bee found worſe then Turkes: who by theyr diſſimulations pretend to bee what they are not, and it is theyr chiefe joy to trouble the Chriſtians, becauſe they know it to be pleaſing to ſuch as are no Chriſtians. And this is the Reaſon they continue to renew and ſtirre vp ſtrife, contention, miſchiefe, and bloodſhedde, betweene Chriſtians and Chriſtians, as aforeſayd.

Wherefore they ſeeme almoſt to burſt with envy againſt the Ieſuwyts, who endevour to keep the people in peace and vnity, and from inſurrections, tumults, and Rebellion, againſt theyr ſeverall Princes or Magiſtrates, vnder whom they doe reſide. Alſo theyr endeavour is, to ſave theyr people from being ſpoyled, ſchattered, or deceaved by the Woofes or Rebbells of England, by whoſe meanes (vnder God) the Lives, as well as the Eſtates of thoſe people are preſerved, becauſe they expell and fruſtrate the poyſon which ingenders or breeds in the hearts of Rebbelles. And I would to God, all good Proteſtants, and godly Miniſters had taken heed in time, and had not bitten of the ſecreat baytes where withall the Traytors of England have catched and drawne many into Treaſon, and evill deſignes, as well as themſelves. But ſuch Proteſtants and Catholikes ſhall doe well to free and cleanſe themſelves in time to come, and to ſee
2. *Cor.* 7. 1. that they bee not defiled with the cages of theſe vncleane Birds, and from
James 4. 8. being companions with a Denne of Theefes. And take heed of the ſayd
Revel. 18. 2. ſeducing Spirits, and of the habitations & of the doctrine of Devills, who ſpeakes Lyes in hypocriſie, having their conſciences ſeared with a hot yron.
Mat. 21. 13. I ſay, if the Lord pleaſe to cleanſe your hearts and your hands from the evill fruyt and the poyſon of the ſayd Rebbells, which the Lord will doe,
1. *Tim.* 4. 1. 2. if you, with your whole harte, deſier it: ſo ſhall you bee able to remove the ſtumbling blockes, out of the wayes of the Lords people, and to pre-
Ier. 6. 16. pare for them a good way, which ſhall be pleaſing vnto God & good Men.
Eſa. 37. 14 Becauſe Rebbells are reſolved to holde and practiſe the doctrine of *Balaam*, who adviſed *Balack* to caſt a ſtumbling blocke before the people of Iſraëll.
Revel. 2. 14 15. 16. Soo the Gardians of England makes uſe of ſuch doctrines as is hatefull to God, and hurtful to all good men. And hee that ſhall adviſe them to repent and amende theyr lives, theyr adviſe doth ſeeme odious, or as ydle tales
Gen. 19. 14 vnto them, at the beſt. Who, like Sea-hounds, that doe very much ſpoyle by deſtroying much fiſch, ſo long as they live: which is the cauſe that large monye is given for theyr heads, though they bee good for nothing. But they that can obtayne the heads of ſuch Rebbells, deſerve much more mony and favour both from God and all good men: becauſe the Rebbells neyther doe, nor will ceaſe from deſtroying abundance of good and honeſt men,

men, of theyr owne, and other Nations, ſo by Sea as by Lande, and had *Knepperdolling*, and *Jan van Leyden*, and theyr followers, by whom it ſeems the Relligion and practiſe of *Crumwell*, and his Aſſociates was firſt compoſed and acted: ſeverall whereof had for rewarde each an Yron Baſket, and were naked noynted with honny, exalted to the toppe of the Steeple at *Munſter in Weſtphalen*, & ſtung to death with flyes, without eyther meat or drinke, but onely halfe a penny Loafe once for all.

And I partly perceave that *Crumwell* the Traytor, & ſome of his fellows, are afrayd of ſome ſuch like rewarde; for what they have donne vnto the King and the Nation of England, as well as to our friends and Neighbour-Nations, who knowes very well what became of *Wat Teyller*, and his Companions; and this is the Reaſon that they keepe a great Army of Souldiors in Armes, like vnto themſelves, which are payed out of other mens Eſtates by force, againſt the King, and the Country. Neyther can they deviſe any better ſhifts for to collour & hyde theyr owne Theft & Treaſon, then by Lyes & forged pretences againſt the King, and ſuch others, as were faithfull in the Land, & more righteous then themſelves. And by the continuation of theyr faſhood and hypocriſy, by which they prevayle with ſome ſelfe-Ended-men, and ſome others, who are deceaved by the ſame Rebbells, or cauſed to beleeve, that they had juſt cauſe and reaſon for to rebbell againſt the King, and the government then eſtabliſhed.

It was lawfull for ſuch Servants of God, as came lawfully vnto Authority, as *Moſes*, *Joſua*, *Jehoſaphat*, and more ſuch, as were Righteous. But it was not lawfull for *Corah*, *Dathan*, nor *Abiarm*, neyther for *Abimelech*, nor *Achitophell*, nor *Sheba*, nor for *Iudas*, nor for *Crumwell*, or his Companinos, for ſuch to conſpire againſt them, whom the Lord hath ſet over them. *Numb.* 16. 32. 33. *Iudg.* 9. 18. 2. *Sam.* 20. 1.

If there were any juſt pretence to be made for ſuch a Rebbellion, as that of England, never any had more cauſe then *Ioſeph* in Egypt, who was oppreſt, though an Innocent Perſon. And *David* againſt *Saull*, for whom hee ventured his Life many times: yet *Saull* ſought *Davids* life, which was to requite evill for good: yet *David* never offert to rebell againſt te King, though his mortall enemy: & God gave him ſeverall times into his hand: yet *David* ſpared *Saull* himſelfe, and killed him not, and hee did alſo reſtrayne others, that would have killed him, as *Saull* himſelfe confeſſeth. And *David* ſayd vnto *Abiſhai*, *Deſtroy him not*; *for who can ſtretch forth his hand againſt the Lords Annoynted, and bee guiltleſſe?* *Gen.* 39. 19 20. 2. *Sam.* 24. 10. 11. *verſ.* 17. 18 19. 1. *Sam.* 26. 9.

Obadia, who was Servant vnto a badde King, who deſtroyed the Prophets of the Lord, and did much evill, yet *Obadia* never offert to rebell againſt his Maſter; but did good to the Prophets of the Lord privately. No more would *Crumwell*, nor his Companions, if the feare of God had been in them, as it was in *Obadiah*: I could name *Daniell*, and many others, who were oppreſt, & yet Innocent men, choſe rather to ſuffer, then to ſtirre up Rebbellion in the Kingdome. 1. *King.* 18. *verſ.* 3. 4. 5. 6. 7. 8.

Act. 13.8. 10. Alſo much may be ſayd of *Symon Magus*, *Elymas*, and *Alexander the Copper-Smith*; but *Crumwell*, and his Companions, exceeds them all. Therfore I 2. *Tim.* 2. 4. 14. 15. ſay of them, who are full of all ſubtilty, it ſeemes to mee almoſt like children of the Devill, of whom I adviſe the Reador to be aware in time, for Reaſons knowen to mee, which I reſerve (God willing) vntill my next following. I have Reaſon to thinke that none but the Devill can match *Crumwell*, or ſome of his Aſſociates, who delight in Treaſon, falſehood, and murther, ſo well as himſelfe. I ſuppoſe there is a hard Game betwixt the Devill and ſome of them, and I beleeve for the firſt part they will put *Ezek.* 33. 11. the Devill hard to it. I wiſh they would bethinke themſelves, & preſently turne from theyr evill way, leſt the Devill foyle ſome of them at the laſt.

I cannot forbeare but to touch once more vpon thoſe foure ſhameleſſe Ring leadors, to wit, *Prinne*, *Baſtwik*, *Burthon*, and *Iohn Lilborne*, who, like Firebrands of Hell, as well as ſeducing Spirits, encouraged & ſtirred vp many of the People of England to Rebellion, mingled with Blaſphemy, ſlaunder, and the ſpilling of much Nobel & other Innocent Blood. Who, though they were favoured long, and ſaved from being Hanged, which by the Law of the Land they deſerved; yet the ſayd Rebbels, by theyr Adherants and themſelves, have malitiouſly and continually diſperſed among all ſuch Proteſtants vpon whom they have beene able to faſten theyr Lyes farre and neere, within and without England: *Namely*, They have falſly reported that theſe vnworthy Fellowes, before mentioned, were honeſt & godly men. Alſo theſe Sophiſters have filled the world with theyr clamorous Lyes, who pretend theyr puniſhment was ten times more then it was.

And it is mentioned in holy Scripture, that whoſoever will not doe or obey the Law of God, and the Law of the King, let judgement bee executed ſpeedely vpon him, whether it bee vnto death, or to banniſhment, *Marc.* 9.25 26. or to confiſcation of goods, or to inpriſonment, as it is in Eſra Chap. 7. verſ. 26. *Therefore rebuke, and drive theſe Lying and foule ſpirits from you.* And *Revel.* 21. 8. take notice of the place apointed for ſuch, & for the falſe Prophets: *namely, the Lake that burnes with fire and brimſtone.* And for the Beaſt, and the falſe *and Chap.* 19.20. Prophet that wrought miracles before him, which deceaved them that hath *Revel.* 22. 15. receaved the *marke of the Beaſt*. Theſe are apoynted for the ſame place: and ſo are all thoſe *who loveth and maketh Lyes.*

Therefore that the good Spirit of God, and my hart, may bee vnited and knit vnto you; and I hope you will not blame mee for this my adviſe, *Gen.* 49.6. 1. *Chron.* 12. 17. ſeeing there is no wrong in my hands againſt any honeſt man. And ſo I humbly take my leave of your *Majeſty*, the *Nobillity*, *Cleargy*, & all other good people of *Fraunce*, and all others, at home and abrode, who in the Name of the Lord our God, ſtand for Love, Peace, Trueth and Equity, with all that aprove themſelves reſonable men. Be pleaſed to conſider what I ſay, and doe accordingly.

FINIS.

of *Germany* and the *States General* of the *United Provinces*, was made and concluded in the Year of our Lord, One thouſand ſix hundred eighty nine, upon the Conſiderati-on of the greatneſs of the Common Danger which then threatned all *Chriſtendom*, from the Exceſſive Power of *France*, and the Unconſtant Faith of the *French* in the Obſervance of Treaties; whereby it was Agreed, That there ſhould be and remain for ever a Conſtant, Perpetual and In-violable Friendſhip, and good Cor-reſpondence between His Imperial Majeſty and the *States General*, that each of them ſhould be obliged to promote the others Intereſt, and, as much as in them lay, prevent all Da-mages and Inconveniencies to each other.

that in the Year 1689. ſuch Treaty and Alliance and Separate Article were made between the Emperor of *Germany* and the *States General* of the *United Provinces*, (into which His Majeſty and the late Queen entred) and ſuch Ratifica-tions thereof were made, as in this Article is mentioned; and alſo ſaith, he hath heard and believes, That in the Year of our Lord 1698. a Trea-ty was made to ſuch effect as in this Article is mentioned, and ſaith, he never ſaw the ſaid Treaty, or heard the ſame Read, or does as yet know the Articles or Agreement it contains; and denies that he ever adviſed His Majeſty to enter into or make the ſaid Treaty, or was ever Conſulted upon any Clauſe or Ar-

ticle

Majeſties Treaſury and the Publick Revenues, did Grant or Procure to be Granted to *Chriſtopher Montague* Eſquire, the Brother of him the ſaid *Charles* Lord *Halifax*, and then one of the Commiſſioners of the Exciſe, the ſaid Place and Office of Auditor of the Receipts and Writer of the Talleys; which ſaid Grant was ſo made and procured by the ſaid Lord *Halifax*, in Truſt as to the Profits thereof for himſelf, ſo that from and after the Paſſing of the ſaid Grant, he the ſaid Lord *Halifax* was in effect at the ſame time one of the Commiſſioners of the Treaſury, Chancellor of the Exchequer, and Auditor of the Receipts, and Writer of the Talleys, and Enjoyed the

and Brother to the ſaid Lord, which the ſaid Lord does own and admit was done at his Deſire and Requeſt, but humbly Inſiſteth, the ſame was not Granted contrary to the ancient Conſtitution or approved Methods in ordering His Majeſties Treaſury or Publick Revenue; and ſaith, he the ſaid Lord, did procure the ſaid Office to be Granted to his Brother, intending in a ſhort time after, by His Majeſties Permiſſion, when His Majeſties Affairs would permit thereof, to leave his the ſaid Lords Imployments and Places in the Treaſury, and to obtain a Surrender from his ſaid Brother of the ſaid Office, and procure a grant thereof to himſelf, which he hopes and